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Religious Communications.

To the Editor of the Christian Observer.

THE following sketch of the character of JOHN LORD HARRINGTON, Baron of Exton, is taken from *Harrington's Nugæ Antiquæ*. The Editor of that work states it to have been evidently compiled from "The Churches Lamentation for the Loss of the Godly," a sermon delivered at the funeral of this pious young nobleman, by *Richard Stock*, Pastor of All-hallows, Bread-street, London, and printed in 1614, a sermon which has now the rarity of a Manuscript.

JOHN LORD HARRINGTON, was born in 1591. He was the eldest son of the Lord and Lady *Harrington* to whose care and tuition King *James* committed the education of his daughter *Elizabeth*\*, who was after-

\* A letter in the Talbot papers from Sir Thomas Chaloner to the Earl of Shrewsbury, October 18, 1603, says, "The Lady Elizabeth is given in custody to the Lord Harrington, who hath undertaken to defray her charges for £.1800 yearly," see Lodge's *Illustrations of British History*, iii. 204.

The blessed fruits of the care of Lord Harrington in the education of the Princess Elizabeth, (she was grandmother of George the First) were very conspicuous in her after life. I am unwilling to withhold from your readers a trait of the piety of this unfortunate Princess, which appears in the same volume from which I have taken the account of the young Lord Harrington. A copy of verses composed by her, and addressed to Lord Harrington her preceptor, is there inserted. The whole is too long to be transcribed at present, and the poetry is of a kind which does not entitle it to any peculiar distinction. But the sentiments throughout are noble and elevated: in a word, they are truly Christian. Permit me to subjoin a specimen of them. Speaking of the happiness of heaven, the pious Princess thus proceeds:

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wards married to *Frederick Prince Elector Palatine*. Both Lord and Lady Harrington were persons eminent for prudence and piety, who carefully educated this their son both in religion and learning; and he, thankful for the care and honour received from them, returned honour to them again with advantage, being no less honourable to them than they were to him.

He was of an excellent wit, firm memory, sweet nature, and prompt to learning; so that in a short time he was able to read Greek authors, and to make use of them in their own language. He spake Latin well, wrote it in a pure and grave

"Doth not this surpassing joy,  
Ever freed from all annoy,  
Me inflame? And quite destroy  
Love of every earthly toy?

O how frozen is my heart!  
O my soul how dead thou art!  
Thou, O God, must strength impart:  
Vain is human strength and art.

O my God, for Christ his sake,  
Quite from me this dulness take:  
Cause me earth's love to forsake,  
And of heaven my realm to make."

"O enlighten more my sight,  
And dispel my darksome night,  
Good Lord, by thy heavenly light,  
And thy beams most pure and bright."

"What care I for lofty place,  
If the Lord grant me his grace,  
Shewing me his pleasant face;  
And with joy I end my race?"

"O my soul of heavenly birth,  
Do thou scorn this basest earth,  
Place not here thy joy and mirth  
Where of bliss is greatest dearth.

From below thy mind remove,  
And affect the things above:  
Set thy heart and fix thy love,  
Where thou truest joys shalt prove."

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style, and was able to confer with any stranger, readily and laudably, in the French and Italian tongues; understood the authors which he read in Spanish; and for arts was well read in logic, philosophy, and the mathematics. He made a good progress in the theoretic part of the art military and navigation, so that he wanted nothing but practice, to make him perfect in both. His understanding in heavenly matters, and the mysteries of salvation, was so admirable, that there was scarcely any question could be propounded to him, about those matters, unto which he was not able to give an understanding and quick answer\*.

Being well grounded in religion and learning at home, his noble father sent him to travel abroad in France and Italy, that by experience he might ripen that knowledge which he had before gained: and for a guide and tutor for him in his travels, he chose and sent over one Master *Tovey*, a grave and learned religious man, and formerly the head master of the Free-school at Coventry. But how dangerous a thing it is for religious gentlemen to travel into these popish countries, may appear by the example of this nobleman and his tutor, whose sound religion and heavenly zeal for the truth being taken notice of by the Jesuits, they took their opportunity to administer a slow-working poison to them; that seeing they had no hopes of corrupting their minds, they might destroy their bodies, and bring them to their graves.

Of this poison, Mr. *Tovey*, being aged, and so less able to encounter

\* Fuller observes, with his characteristic quaintness, that this young nobleman "did not count himself privileged from being good by being great: his timely piety rising early did not soon after go to bed, but continued watchful during his life." (*Worthies of Somerset.*)

Gataker in his "Discourse Apologetical," 1654, styles the young Lord Harrington "a mirror of nobility;" and Dr. Birch has made honourable mention of him in his life of Prince Henry, p. 118 & seq.

with the strength of it, died, presently after his return to England. But the Lord Harrington being of a strong and able body, and in the prime of his age, bore it better, and conflicted with it longer: yet the violence of it appeared in his face, presently after his return, and not long after hastened his death†.

He was eminent for sobriety and purity. His lips were never heard to utter an impure or unseemly speech; which was the more admirable, considering that he was in the warmth of youth, living in the court, and had been a traveller into those countries (Italy and the Venetian States) which are schools of impurity, whence few return such as they went out. And indeed he took the right way to preserve his mind from being corrupted. He spent not his time in courting of ladies, and contemplating the beauty of women; but he preferred his books before their beauty, and, for his society, chose men of parts and learning for arts and arms. Besides he was very temperate in his diet; frequent in fasting; and hated idleness and much sleep. In the night, when he lay awake, to prevent the intrusion of improper thoughts, he exercised his mind with heavenly meditations.

His justice, so far as he had occasion to show it, was very exemplary. He dealt honourably and honestly with every body he had to deal with. And, whereas his father had contracted great debts by his princelike housekeeping, and other public and private occasions, he was very solicitous for the discharge of the same, giving power to his executrix to sell part or all his land, if need were, therewith speedily to discharge the creditors. And being asked, when the writing was drawn up, whether he assented to it, he answered, "Yea, with all my heart, for my honour and my honesty, are my nearest heirs."

But the splendour of his religion

† Possibly some part of this statement may be referred to the violent prejudices of the times.

outshined all his moral and natural accomplishments. This was the temple that sanctified the gold, and the altar that sanctified the offering: this was that which ennobled his sobriety, justice and other virtues: and this appeared both by his private and public exercises of piety, which were rare in a young man, more rare in a young nobleman, and hardly found in such a measure in any man of what age or condition soever. He usually rose every morning about four or five o'clock, seldom sleeping above five or six hours at a time. When he first waked, his constant care was to set his heart in order and fit it for holiness all the day after, offering the first fruits of the day, and of his thoughts, unto God. Being up, he read a chapter out of the holy Scriptures; then with his servants in his chamber he went to prayer; then did he spend about an hour in reading some holy treatise to enliven his affections, and increase his knowledge. He read over Calvin's Institutions, and Rogers's Treatise\*; which were his two last books. Before dinner and supper, he had a psalm, chapter, and prayer, in his family, and prayer after supper. And besides those public duties, he prayed privately every morning in his closet, after which he betook himself to some serious study for three or four hours together, except he was interrupted by special business. The residue of the morning he spent in converse with his friends, riding the great horse, or some such other honest and noble recreation, till dinner time. Thus avoided he idleness, and prevented temptations which commonly ensue thereon. Presently after dinner, he retired into his study to meditate on sermons he had lately heard; or, if he

\* "Of the privileges which belong to every true Christian," wherein, says Culverwell, is fully laid out what special favours and benefits God hath provided for his children, both in this life, in all the several estates thereof, and in the life to come. Treatise of Faith, 1622.

was disappointed of that opportunity, he neglected not to take the first that was offered to him: yea, many times, in his travels by land or by water, he thus busied himself. The rest of the afternoon he spent in business, study of histories, the art of war, mathematics, and navigation; wherein he attained to a great measure of perfection. After supper, he prayed with his servants, and then withdrew himself into his study, where he kept a diary or day book†, wherein he recorded what he had done that day; how he had offended, or what good he had done; what temptations he met with, and how he had resisted them. And surveying his failings, he humbled himself to God for them; and for such failings as were fit to be known only to God and his own soul, he wrote them down in a private character, which none could read but himself, and then betook himself to his rest. To prevent evil thoughts before sleep, one that waited on him in his chamber read a chapter or two to him out of the holy Scripture; and this practice he continued for four years before his death. And that his public as well as private care to walk with his God might the better appear, the use of his time in the means of God's worship bore sufficient testimony: being a most religious observer of the Lord's day, both in public and private duties; yet preferring the public before the private, so that though he had an household chaplain, yet he ever frequented the public assemblies twice a day. Yea, whilst he was a courtier, and if his occasions cast him into a place where the word was not preached, he would ride to some other place, many miles, rather than want it. Immediately after sermon he withdrew himself from company for about half an hour, to meditate

† He was one of the first, according to Fuller, who began the pious fashion of a diary, wherein he registered, not the injuries of others done to him, but his own failings and infirmities toward his divine Master. (*Worthies, ubi sup.*)

and apply what he had heard to his soul. After the evening sermon, two of his servants having written, he caused them to repeat both the sermons in his family, before supper; and such was his memory, that he could usually repeat more than they had written. Then wrote he them down in his book, and prayed himself with his family, wherein he had an excellent gift. And by way of preparation to the sabbath, every Saturday night he used to call himself to a strict account how he had spent the whole week: and accordingly he humbled himself to God for his failings, and returned praise for mercies received from him. On the sabbath morning, rising betimes, he used (as he was making himself ready) to repeat to his servants those sermons he had heard the Lord's day before. He used, monthly, to receive the sacrament of the Lord's Supper; and to fit himself to feast at the Lord's table, he kept a private fast the day before. And then he looked over his books for his carriage that month, and spent the whole day in prayer and meditation and self-examination, observing how it was with him since his last receiving; what progress he had made in piety; how he had thriven in grace, and what more strength he had gotten over his corruptions. Thus he spent the whole day, not coming out of his study till about supper time. Also the morning before he received, he read 1 Cor. xi. wherein is contained the institution of the Lord's Supper. And to his servants that were to communicate with him, he read a little treatise wherein the right manner of communicating was contained. Besides these monthly fasts, he kept many other days of afflicting his soul, upon sundry occasions. He was wondrous attentive in hearing the word of God preached or read; and carried himself wondrous and exceedingly reverent therein, knowing that he was in the presence of God, and shewing thereby that when he came to hear not the word of man but God,

he willingly laid down his honour at Christ's feet. To avoid ostentation or the appearance of it in his private duties, he never admitted any one either to his prayers or repetition of his sermon in and with his family, but only one friend that was most intimate with him. And thus was this holy servant of Christ *blameless and pure*, and this child of God, *without rebuke in a naughty and crooked generation, amongst whom he shined as a light in the world, holding forth the word of life, that he might rejoice in the day of Christ's coming that he had not run in vain, nor laboured without fruit.*

He further manifested the sincerity of his religion by his love to all that were truly godly, especially to faithful and painful ministers; as also by his mercy and charity to the needy saints and poor members of Jesus Christ. After his return from his travels, by way of thankfulness to God, he gave yearly, by the hand of a private friend, twenty pounds to the poor. And the second sabbath after his landing in England, having spent the day before with his tutor Mr. Tovey, in prayer, fasting, and thanksgiving, he heard the word, received the sacrament, and gave to the poor of that parish five pounds. And besides, he gave forty pounds to be bestowed upon poor ministers and other Christians, for the relief of their necessities. Yea, such were his bowels of tender mercy, that he gave a tenth part of his yearly allowance, which was a thousand pounds, to pious and charitable uses; besides much that he gave occasionally, as he travelled or walked abroad, &c. Also, all his other graces were beautified by the ornament of admirable humility; which is rarely found in persons so honourable and honoured both of God and man.

From the first day of his last sickness, he strangely apprehended the approach of his death, and therefore accordingly prepared himself for it. Besides his private meditations, he called often others to pray for him,

and often prayed himself. He made confession of his sins and often confessed his faith, and an undoubted hope of salvation by Christ Jesus; professing, with so much cheerfulness, that he feared not death in what shape soever it came. He uttered many heavenly speeches, desiring to be dissolved, and to be at home with God his Father; professing, not above two hours before his death, that he still felt the assured comforts and joys of his salvation by Christ. And when death itself approached, he breathed forth these longing expressions: "O thou my joy! O my God! when shall I be with thee!" and in the midst of such desires, sweetly and quietly resigned up his spirit unto God, anno Domini, 1613, aged 22 years\*.

SKETCHES OF THE REFORMATION,  
NO. X.

BISHOP LATIMER.

THE extracts inserted in your last number from the sermons of Bishop Latimer, had an almost exclusive reference to the much contested subject of predestination and election. On this doctrine we find that venerable prelate adopting a moderation of sentiment and a latitude of language, which, however creditable they may be to him in the eye of the Christian Observer, will be little relished by the bigoted systematizers of either party. Leaving it to them to settle to which of the two systems that divide the pious divines

\* "He lived out all his days," says Fuller, "in the appointment of Divine Providence; not *half* of them according to the course of nature, not *half a quarter* of them according to the hopes and desires of the lovers and honourers of virtue in this nation, especially of the Society in Sydney College, Cambridge, whereto he was a most bountiful benefactor." (*Worthies, ubi sup.*)

"His estate," says Granger, "was inherited by his two sisters, Lucy, Countess of Bedford, and Anne, wife of Sir Robert Chichester." His portrait is in the *Herologia*.

of the present day, Bishop Latimer approached most nearly, I will proceed to exhibit his sentiments on a point respecting which there will be no variance of opinion among real Christians, whether they belong to the Arminian or the Calvinistic school: I mean *the method of a sinner's salvation*. And here, only a very small proportion of the numerous passages which present themselves need be adduced. Take the following as a fair specimen.

"Whosoever from the bottom of his heart is sorry for his sins, and studieth to leave them and live uprightly, and then believeth in our Saviour, confessing that he came into the world to make amends for our sins, this man or woman shall not perish, but have forgiveness of sins, and so obtain everlasting life. And this, God revealeth especially in the New Testament, where our Saviour saith, 'Whosoever believeth in me hath life everlasting,' where we learn that our Saviour is ordained of God to bring us to heaven, else we should have been all damned world without end." *Fourth Sermon upon the Lord's Prayer*, p. 142.

"The Scripture witnesseth that 'there is full and plenteous redemption by Christ.' But how shall I get that? How shall I come unto it? By faith. Faith is the hand wherewith we receive his benefits, therefore we must needs have faith. Faith bringeth Christ, and Christ bringeth remission of sins;" "and remission of sins bringeth everlasting life." *Sixth Sermon upon the Lord's Prayer*, p. 165.

"Do I in forgiving my neighbour his sins deserve at God's hand forgiveness of mine own sins? No, no, God forbid, for if this should be so, then farewell Christ"—"it is very treason wrought against Christ;" "in him only, and in nothing else neither in heaven nor earth is our remission of sins; unto him only pertaineth this honour. For remission of sins, wherein consisteth everlasting life, is such a treasure that

passeth all men's doings. It must not be our merits that shall serve, but his. He is our comfort, he is the majesty of God, and his blood-shedding it is that cleanseth us from our sins. Therefore whosoever is minded contrary to this, he robbeth Christ of his majesty, and so casteth himself into everlasting danger."

"So you see as touching our salvation, we must not go to work to think to get everlasting life by our own doings. No this were to deny Christ's salvation." "As touching our good works which we do, God will reward them in heaven, but they cannot get heaven. Therefore let every man do well, for it shall be well rewarded: but let them not think that they with their doings may get heaven, for so doing is a robbing of Christ." *Ib.* p. 166.

"They that will leave such wickedness, and will live conformable unto God's word, and then believe in Christ our Saviour, trust and believe to be cleansed from their sins through his death and passion, no doubt they shall hear this joyful sentence of Christ our Saviour, 'Come to me ye blessed of my Father,' &c." *Sermon on Luke xxi.* p. 255.

"The will, pleasure, and counsel of God is, to receive only those which come to him in the name of his son our Saviour, which know themselves, lament their own sins, and confess their own naughtiness and wickedness, and put their whole trust and confidence only in the Son of God the redeemer of mankind. *Sermon on Christmas,* 1552, p. 268.

"That the law could not do, for it was letted by the flesh:—what can the law do when it hath no let? It can justify, but it was weak through the flesh; man was not able to do it: the lack was in us; for we are wicked and the law is holy and good. But that which we lacked the same hath God fulfilled and applied. He hath sent his son to supply that which man's works could not do; and with his fulfilling of the law and painful death he me-

rited, that as many as believe in him though they had done all the sins in the world, yet shall they not be damned, but are righteous before the face of God, believing in Christ: so that remission of sins and everlasting life may be sought no where else but only in Christ." *Sermon on Twelfth Day,* 1553, p. 293.

"We must come to Jesus which is the right and true Saviour, 'He it is that hath saved us from sin.' Whom hath he saved? His people. Who are his people? All that believe in him, and put their whole trust in him, and those that seek help and salvation at his hands, all such are his people." *Sermon on the first Sunday after Epiphany,* 1552, p. 295.

"Here thou seest whereon hangeth thy salvation, namely believing in the Son of God, which hath prepared and gotten heaven for all those that believe in him and live uprightly according to his word: for we must do good works, and God requireth them of us: but yet we may not put our trust in them, nor think to get heaven with the same, for our works are wicked and evil, and the best of them be unperfect." *Ib.* p. 297.

"Let us come unto Christ, for he is the Saviour of mankind, and he is the only helper. He saveth our souls by his word, if when we hear we believe the same." *Sermon on the third Sunday after Epiphany,* p. 306.

"Those which die repentantly, and are sorry for their sins, cry God mercy, be ashamed of their own wickedness, and believe with all their hearts that God will be merciful unto them through the passion of our Saviour Christ, shall come into everlasting felicity." *Sermon on fifth Sunday after Epiphany,* p. 317.

It would be easy to multiply passages to the same effect, all shewing that, according to Bishop Latimer, salvation is only through Christ, of grace and not of works. But what, it may be asked, were more particularly the sentiments of this prelate

on the much contested points of justification, and of the relative importance of faith and works with reference to that blessing? His sentiments on these points might be satisfactorily gathered by any candid reader from the extracts which have already been given. But as all readers are not of this description, I shall now proceed to cite a few passages, which will place the matter beyond the reach of cavil and objection.

Describing the office of a preacher; he observes, that "he hath first a busy work to bring parishioners to a right faith, as Paul calleth it; not a swerving faith, but a faith that embraceth Christ, and trusteth to his merits, a lively faith, a justifying faith, a faith that maketh a man righteous without respect of works: AS YE HAVE IT VERY WELL DECLARED AND SET FORTH IN THE HOMILY\*." *Sermon preached 18th January, 1548, p. 17.*

"As many as believe in Christ shall be the children of God." "When we believe in him it is like as if we had no sins. For he changeth with us: he taketh our sins and wickedness from us, and giveth unto us his holiness, righteousness, justice, fulfilling of the law, and so consequently everlasting life: so that we be like as if we had done no sin at all, for his righteousness standeth us in so good stead, as though we of ourselves had fulfilled the law to the uttermost." *First Sermon on Lord's Prayer, p. 122.*

St. Paul (1 Cor. xiii.) calleth faith nothing without charity. "Some have thought that St. Paul spake against the dignity of faith: but you must understand that St. Paul speaketh not here of the justifying faith wherewith we receive

everlasting life; but he understandeth by this word faith, the gift to do miracles, to remove hills. *This I say to the confirmation of this proposition FAITH ONLY JUSTIFIETH: this proposition is most true and certain.*" *Sermon on John xv. p. 265.*

"Such is the office of Christ—to deliver us from the law and the wrath of it. The law requireth a perfect righteousness and holiness: now all they that believe in Christ, they are holy and righteous, for he hath fulfilled the law for us which believe in him: we be reputed just through faith in Christ." "Our works are not able to make us just and deliver us from our sins: but we are just by this, that our sins are pardoned unto us, through the faith which we have in Christ our Saviour." *Sermon on Twelfth Day, p. 292, see also p. 293.*

"Leave all papistry, and stick only to the word of God, which teacheth thee that Christ is not only a judge, but a justifier, a giver of salvation, and a taker away of sin; for he purchased our salvation through his painful death, and we receive the same through believing in him, as St. Paul teacheth, saying, Rom. iii. 4, 'freely ye are justified through faith.' In these words of St. Paul all merit and estimation of works are excluded and clean taken away. For if it were for our works sake, then were it not freely. Whether will you now believe St. Paul or the Papists?" "We must be justified, not through our good works, but through the passion of Christ." *Sermon on the first Sunday after Epiphany, p. 296, 297.*

"What is a just man? He is just that believeth in our Saviour: those which believe in Christ are justified before God." *Ib. p. 300.*

"Faith is like a hand wherewith we receive the benefits of God: and except we take his benefits with the hand of faith we shall never have them." "God will justify us if we believe in him." *Sermon on the third Sunday after Epiphany, p. 307, 308.*

\* It will scarcely be argued by the sturdiest maintainer of that prevailing system of theology, which would admit our works to an equal participation with faith in the office of justification, that Latimer did not understand the drift of the homilies, which had just been published when he preached this sermon.

"All are and must be justified by the justification of our Saviour Christ, and not by our own well doings." "For if we believe in him then are we made righteous." "St. Paul saith that those that are just, that is, those that are justified by faith, and exercise faith in their living and conversation, 'they shall shine like unto the sun in the kingdom of God'." *Sermon on the fifth Sunday after Epiphany*, p. 318, 319.

But it becomes of importance to enquire what was the nature of that faith, which Bishop *Latimer* has thus uniformly represented as the sole medium of our justification, and what were the effects which he ascribed to it, as necessary evidences of its existence. On this point also, he is very full and explicit. Let a few short extracts suffice.

"Faith hath ever going before her the confessing of sins: she hath a train after her, the fruits of good works, the walking in the commandments of God. He that believeth will not be idle: he will work: he will do his business. So if you will try faith, remember this rule: consider whether the train be waiting upon her. If you have another faith than this, you shall have weeping and gnashing of teeth." *Seventh Sermon before King Edward*, p. 87.

"How shall our hearts be purified and cleansed? through faith." *Sermon on All Saints*, p. 19.

"Faith must not only be in our mouth, but in our hearts: we must not only talk of the Gospel; we must follow it in our conversations and livings." "Now we may try ourselves whether we have this faith or not: if we lie in sin and wickedness, care not for God's word and his holy commandments, but live only according to our lusts and appetites, then we have not this faith: when we be slothful, when we be unchaste, swearers, or unmerciful to the poor, then we have not this faith, so long as we be in such sins. But if we hear God's word, believe and be content to live after it, leave our sins and iniquities, then we have

that faith, of which St. Paul speaketh here." *Sermon on the twenty-first Sunday after Trinity*, p. 201.

"This faith must not be only a general faith, but it must be a special faith, for the Devil himself hath a general faith." "But I say that every one of us must have a special faith. I must believe for myself, that his blood was shed for me. I must believe that when Christ saith, 'Come to me all ye that labour, &c.' Christ calleth me unto him, that I should come and receive everlasting life at his hands." *Sermon on the first Sunday in Advent*, p. 229.

"St. Paul speaketh not here (1 Cor. xiii. 2.) of this lively justifying faith; for this right faith is not without love, for love cometh and floweth out of faith. Love is a child of faith, for no man can love except he believe, so that they have two several offices, they themselves being inseparable." "Love may be called the chiefest, yet we must not attribute unto her the office which pertaineth unto faith only; for though love be greater, yet it is not her office to save." *Sermon on St. Simon and St. Jude's Day*, p. 265.

"Love is the daughter, and faith is the mother. Love floweth out of faith: where faith is there is love: but yet we must consider their offices: faith is the hand wherewith we take hold of everlasting life." *Ib.* p. 267.

"That man is in good case that can be content to fight and strive with sin, and to withstand the Devil and his temptations, and calleth for the help of God, and believeth that God will help him and make him strong to fight. This man shall not be overcome by the Devil. And whosoever feelth this in his heart, and so wrestleth with sin, may be sure that he hath faith, and is in the favour of God. If thou wilt have a trial of thy faith, do this. Examine thyself towards thine enemies. He doth thee harm: he slandereth thee or taketh away thy living from thee. How shalt thou now use thyself towards such a man? If thou canst

find in thine heart to pray for him, to love him with all thy heart, and forgive him with a good will all that he hath sinned against thee; if thou canst find this readiness in thy heart, then thou art one of those which hath faith." *Sermon on the fifth Sunday after Epiphany*, p. 319.

The doctrine of the venerable Bishop on the subject of Good Works, (taking good works in its large sense as including holy dispositions of mind) will be found to be in exact consistency with the views which appear in the above extracts. The performance of them he represents as of primary and indispensable obligation, and the neglect of them as utterly inconsistent with a Christian hope. But yet he vigorously opposes the error of those who make our justification to depend on our works, or who attribute any merit to them in the sight of God. To Christ, and not to our own doings, which are sinful and imperfect, Latimer uniformly ascribes the salvation of the soul. The extracts already given, might be deemed sufficient to establish these positions: but it may not be improper to add a few more which, if possible, are still more directly in point.

"Let your body," says he, "be clothed in the armour of righteousness, ye may do no wrong to any man, but live in righteousness: ye must live rightly in God's law, following his commandments and doctrine." p. 3. And yet, he adds, "as touching our salvation and eternal life it must be merited, not by our own works, but only by the merits of our Saviour Christ:" "yet hath God such pleasure in good works which we do with a faithful heart, that he promiseth to reward them with everlasting life." p. 193. "We shall all come before the judgment seat of Christ, and there receive every one according to his deserts: after his works he shall be rewarded of Christ." p. 245. For though they, viz. those who are saved, "will not be able to fulfil the law of God to the uttermost, yet for

all that God will take their doings in good part for Christ his son's sake." p. 251.

"You will say now, here is all faith, faith, but we hear nothing of good works, as some carnal people make such carnal reasons like themselves; but I tell you we are bound to walk in good works, for to that end we are come to Christ, to leave sin, to live uprightly, and so to be saved by him. But you must be sure to what end you must work," "not to win heaven withal, for if we should do so, we should deny Christ our Saviour, despise and tread him under feet." "We must first be made good before we can do good. We must first be made just, before our works please God: for when we are justified by faith in Christ, and are made good by him, then cometh our duty, that is, to do good works, to make a declaration of thankfulness." p. 294. "And as concerning our good works, they are imperfect and not so agreeable to the law of God, who requireth most perfect works; by the which it appeareth that the best works which are done by man are not able to get or deserve salvation." p. 297. "If we shall be judged after our own deservings, we shall be damned everlastingly." p. 296. "We must seek our salvation not in our works but in Christ. Our works be evil and imperfect, and evil works deserve anger, and imperfect works are punishable and not acceptable, and deserve no heaven but rather punishment." p. 298. "Man's salvation cannot be gotten by any work: life everlasting is the gift of God. True it is that God requireth good works of us, and commandeth us to avoid all wickedness. But for all that we may not do our good works to the end to get heaven withal, but rather to shew ourselves thankful for what Christ hath done, who with his passion hath opened heaven to all believers, that is, to all those that put their hope and trust, not in their deeds, but in his death and passion, and study to live well!

and godly, and yet not to make merits of their own works, as though they should have everlasting life for them." p. 321.

And here, before I close this sketch, I must warn my readers against inferring, as they may be apt to do, from the above extracts, that the example of Latimer may be adduced to sanction that general and *merely* doctrinal strain of preaching, which some preachers of the present day deem it their duty to adopt. I confess, Sir, that I am one of those who regard such a mode of preaching as a great evil, and as one of the chief causes of the inconsistencies which are but too visible in the conduct of many who profess to be religious characters. On this subject I feel disposed to concur entirely with a judicious writer in your *Miscellany*, who subscribes himself *A Friend to practical Preaching*, (see vol. for 1804, p. 463 and 659), and whose papers I warmly recommend to the consideration of my clerical brethren. Bishop Latimer was very far indeed from giving any countenance to this mistaken and pernicious practice. On the contrary, he was in the habit of denouncing, with the utmost plainness and particularity, the reigning vices of the people among whom he laboured; imitating in this respect the conduct of John the Baptist, and of our Lord himself. Innumerable instances to this effect might be produced from his volume of sermons; but as a great many of them have already been collected by Mr. Gilpin, and published in his account of the life of Bishop Latimer, a work which is sufficiently easy of access, it seems unnecessary to occupy your pages with detailing them. Q.

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To the Editor of the *Christian Observer*.

AMONGST the various hints which have from time to time been given for the advantageous perusal of the Holy Scriptures, I do not remember to have met with any observa-

tion on the expediency of using marginal references; or to have conversed with persons to whom such a practice was familiar. Having derived much pleasure and instruction from this mode of reading, I venture to recommend it to the attention of Christians who have leisure in their retirements. Those who have not made the experiment, can scarcely imagine what light will frequently be thrown upon the most interesting subjects, and how beautifully the Old and New Testament harmonize with and elucidate each other when thus compared. Mr. Scott's edition of the Bible is in this respect an invaluable work, and with a Concordance, will supply materials for an investigation of Scripture that may greatly enhance the pleasures of closet devotion. Suppose one hour in a week were employed in examining and transcribing corresponding passages; the amount at the end of a year would be considerable; and a rich assemblage of Gospel doctrines, precepts, and promises, suitably arranged under different heads, would be the reward of a diligent search after those hidden treasures of wisdom and knowledge contained in the Sacred Writings.

Permit me to offer a specimen, which may serve more fully to illustrate my meaning. The verse that came under review a short time since was Ecclesiastes v. 1. "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools."

The first clause implies, that *reverence* in worship is required, which the following texts confirm:

Genes. xxviii. 16, 17. "Surely the Lord is in this place, and I knew it not." "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven."

Exod. iii. 6. "The place whereon thou standest is holy ground."

Levit. x. 3. "I will be sanctified in them that come nigh me."

Psal. lxxxix. 7. "God is greatly

to be feared in the assembly of his saints, and to be had in reverence of all of them that are about him."

Heb. xii. 28. "Let us therefore have grace, whereby we may serve God acceptably with reverence and godly fear."

The next clause presents to us the necessity of attention in worship. "Be more ready to hear, &c."

Matt. xi. 15. "He that hath ears to ear let him hear."

Mark iv. 24. "Take heed what you hear."

Luke viii. 18. "Take heed therefore how ye hear."

Luke xi. 28. "Blessed are they that hear the word of God and keep it."

Acts x. 33. "Now therefore we are all here present before God, to hear all things that are commanded thee of God."

Acts xvii. 11. "They received the word with all readiness of mind."

James i. 19. "Let every man be swift to hear."

Luke xix. 48. "The people were very attentive to hear him."

Acts xvi. 14. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us, whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

1 Pet. ii. 1. "Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes desire the sincere milk of the word that ye may grow thereby."

The third idea in the text appears to be that spirituality in worship is essential to render it acceptable: and this directs us to the great medium of intercourse between God and man, even Jesus Christ, whose soul was made an offering for sin, and through whom alone we can "approach boldly unto the throne of grace, that we may obtain mercy to pardon and find grace to help in time of need." "Be more ready to hear than to offer the sacrifice of fools."

Genes. iv. 4. "The Lord had respect unto Abel and to his offering, but unto Cain and to his offering, he had not respect."

Heb. xi. 4. "By faith Abel offered unto God a more excellent sacrifice than Cain."

1 Sam. xv. 22. "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams."

Psal. i. 5. "Gather my saints together unto me, those that have made a covenant with me by sacrifice."

Psal. li. 17. "The sacrifices of God are a broken spirit."

Prov. xv. 8. "The sacrifice of the wicked is an abomination unto the Lord; but the prayer of the upright is his delight."

John iv. 23. "True worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."

John iv. 24. "God is a spirit, and they that worship him must worship him in spirit and in truth."

Heb. x. 12, 14. "This man after he had offered one sacrifice for sins, for ever sat down at the right hand of God," "for by one offering, he hath perfected for ever, them that are sanctified."

Heb. x. 22. "Having therefore boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart."

Rom. xii. 1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

1 Pet. ii. 5. "Ye also are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Heb. xiii. 15. "By him therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks (or confessing) to his name."

If you, Sir, deem these remarks

worthy of notice, and tending to general usefulness, they are at your service.

CONCORDIA.

*For the Christian Observer.*

ON THE EVIL OF VIOLATING TRUTH.

TRUTH and justice are duties nearly allied together, truth being in words what justice is in deeds. And the same arguments which require justice to be practised amongst mankind, require also the practice of truth. Truth is often represented in Scripture as a glorious and distinguishing attribute of the blessed God: and in his sight all kinds of fraud and deceit are declared to be abominable. Truth requires that every thing should appear as it really is. And of so important and extensive a nature is this virtue, so nearly allied to every thing that is great and good, that it is, on the one hand, by the propagation of truth that the interests of holiness, and the happiness of man are promoted; while, on the other, sin and misery are propagated by fraud and deceit. The sin which first brought death and ruin into the world, was introduced by a lie. Satan deceived our original parents, by first exciting a doubt concerning God's veracity, and then by telling a direct untruth. And as it is the glory of God that he is the God of truth, so it is the characteristic of Satan that he is the father of lies. He supports his kingdom by deceit. His temptations consist in conveying false impressions;—false impressions of God, as harsh, severe, tyrannical;—false impressions of the service of God, as unreasonable, and attended with gloom and misery;—false impressions of the nature of true happiness, which he represents to consist in things of a totally different nature from those in which it really consists;—false impressions of this world, as good and desirable, while the Scripture speaks of it as vain and unsatisfying;—

false impressions of sin, as the source of pleasure, though in truth it is ever followed by pain and avenged by death;—false impressions of the nature of religion, as consisting in foolish and unprofitable rites, absurd ceremonies, and superstitious practices. Thus the reign of sin is the reign of ignorance, and its whole empire is supported by lies and deceit. Truth therefore is justly represented as light; and to discern it, the understanding is enlightened by the Holy Spirit of God, who reveals things as they are, and manifests them in their true and proper colours, and not as they appeared to us in the ignorance and blindness of our minds. Hence the whole of religion has been represented by some writers as the discovery of truth; and the foundation of virtue has been laid in its being according to truth. Very justly also is the Gospel styled truth, because it truly reveals God to us, shewing him to be a Being as entirely different from what Satan and our own minds had represented him to be, as it is possible to conceive;—as so full of mercy and love as to have sent his only begotten son to die for sinners. Wonderful display of goodness! This one fact affords a luminous exhibition of the true character of God, which may stand in the place of the most laboured comment. It proves to us that his goodness must be infinite; that his yoke must be easy; that his commands must be light; that his care and tenderness for his creatures must be unlimited; for “he that spared not his own son but gave him up for us all, how shall he not with him also freely give us all things?”

My reason for dwelling so long upon this part of my subject is to convey an adequate idea of the nature and value of truth. There is perhaps no sin which is regarded in so slight a point of view as that of *lying*. In general the evil of it is estimated entirely by its consequences. If for instance a person tells a lye in order to injure his

neighbour, he is thought to have committed a very criminal act, because it is an act of injustice, and is attended with injurious effects. But if a person tells a lye merely to screen himself from punishment, or to advance his own interests, without any apprehension of immediate injury to others, his fault is considered as of a very venial kind. "It does no harm," it is said, "to any one." Now, in opposition to this erroneous idea, I would wish to inculcate upon the minds of my readers the evil of lying *in itself*, as a branch of that general system by which the Devil maintains his empire in the world; and to lead them to consider it as a practice entirely contrary to God, to godliness, to excellence, to knowledge, to wisdom, to every thing that is great and good and useful in the world. I wish them to be thoroughly convinced that it is absolutely impossible to be renewed in the spirit of our minds, unless the foundation is laid in an inviolable regard to truth, and a sacred reverence for its authority: and that therefore to tell a lie, on whatever account, is a heinous sin in itself; and that a liar, so far as he is justly chargeable with this sin, is necessarily under the influence of the father of lies.

But there remains another view to be taken of the intrinsic evil of lying: I mean its being most positively and directly forbidden by God. And this it is which in any case constitutes the grand malignity of sin. It is utterly unchristian therefore to reason, as many do, only upon the injurious consequences of an action, as if in these consisted its whole guilt. It ought surely to be sufficient to satisfy the mind of a Christian, that a thing is sinful, to say that it has been forbidden by God. Now God has marked the practice of lying with peculiar reprobation. "Hear the word of the Lord ye Children of Israel, for the Lord hath a controversy with the inhabitants of the land. By swearing and *lying* they

break out," break out as it were in open defiance of God, "therefore shall the land mourn." "*Lying* lips are an abomination to the Lord: but they that deal truly are his delight." "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things, who have said, with our tongue will we prevail, our lips are our own; who is Lord over us?" "Lie not one to another." "ALL liars shall have their part in the lake which burneth with fire and brimstone."

These passages will be sufficient to impress those who value the word of God with a dread of *lying* in general. Permit me however to consider more particularly some of the branches of this evil.

It is a common thing for a person, when he has done wrong, to tell *lies* in order to escape the blame which he justly deserves. And this is with many a very early habit, formed even in childhood, and continued throughout the whole course of life. Now whenever such an occasion for lying occurs, let me request the person who is tempted to it to pause for one moment, while he thus reasons with himself. "If I acknowledge my fault, I shall, it is true, be blamed; but what then? I shall have maintained my character for veracity. If I attempt to conceal my fault by telling a lie, it is probable that I shall be suspected, and my character for truth may be lost. And what confidence can be afterwards reposed in a person who is detected in telling a lie. Besides, I shall commit probably a much greater sin by telling a lie than I have already done. I shall also violate my conscience: and surely it is better that the whole world should know that I have done wrong; than that God and my conscience should be witnesses against me that I have told a lie."

I cannot but here remark, how seldom it is that people pay much regard to conscience. If they can conceal their faults from others, they think it a small matter that these

faults are known to themselves. Now, a sacred reverence for conscience is the grand characteristic of a real Christian. He does not abstain from sin because his fellow-men would become acquainted with what he had done, and his character would be lost; neither does he do good in order to be seen and applauded by men: but in both cases he consults his own conscience; and it is because it is right, that he either does, or forbears to do any particular action. We should learn therefore to fear and reverence ourselves more than we do any one else. How many persons do we meet with, whose consciences are perfectly at ease, although they are in the habit of lying whenever they can thereby promote their worldly interests! If an appeal were made to their consciences whether they had committed any evil action during the day, they would perhaps, boldly answer in the negative: and if reminded that they had told a lie, they would probably reply, "Oh, that is a mere trifle not worth mentioning." Thus do men deceive themselves, while they adopt a standard of right and wrong, wholly opposed to that which God has established in his word.

It is here important to remark, that the true excellence of Christian principles is shewn by our willingness to submit to loss or blame, rather than to commit sin. We are likely to be blamed for having done wrong; and this blame we may perhaps have it in our power to escape by telling a lie, which there is no chance that any one will be able to detect. Now such cases as these, occur perpetually in common life: and it is by our conduct on such occasions, that we may ascertain whether we will preserve our integrity at the expence of suffering blame or reproach:—whether, in short, we are true Christians: for a true Christian had rather suffer the extremity of worldly evil, than incur the displeasure of his God.

If *direct lying* is thus to be avoid-

ed as highly sinful, all approaches to it ought equally to be avoided. The Christian therefore, will take care, that he does not, for instance, hastily make *promises* which he may be unable to perform. For though he may intend at the time to perform them; yet, if they are made rashly, and without due consideration, and especially if he is conscious that he has been in the habit of promising too readily, he exposes himself to the danger of uttering a falsehood.

The Christian will also guard as sedulously against *equivocation* as against a *direct lie*. The miserable ingenuity of some persons, who think they have not been guilty of *lying*, because their words have been so managed, as to convey the false idea which they were intended to convey, while they admit of a construction consonant to truth; argues both a want of good sense, and a mean and disingenuous mind. Let such remember that God is not deceived by their sophistry. Liars they are, unquestionably, with cowardice and a mean and despicable subtlety added to their lie. Such conduct ought therefore to be abhorred by every upright and ingenuous character.

I conclude this paper with a caution to my readers against indulging a habit of *exaggeration* in common discourse. The reverence due to the sacred majesty of truth cannot be too strongly enforced upon the mind: and it becomes every person therefore to measure and guard his words habitually, that that reverence may be cherished and may appear on all occasions. There may indeed be an unnecessary and ridiculous preciseness, as there is a counterfeit of every thing that is excellent; but the indispensable obligation which lies upon us to keep truth inviolate in every relation, and even in our common modes of expression, ought strenuously to be maintained. Who shall say that one slight transgression may not be a step to another: and that the want of reverence for truth which now appears only in lesser matters may not,

when wilfully indulged, become so strengthened by habit as to discover itself on the most important occasions?

A. D.

*To the Editor of the Christian Observer.*

Mr. Daubeny has lately published a vindication of his conduct, in omitting the significant monosyllable *not*, in a quotation which he made in his *Vindiciæ* from the first Homily on Faith. The only edition of the Homilies in his possession, he says, was that of 1640, and in that edition the *not* is omitted. Thus far, I am happy to say, Mr. Daubeny is correct. The edition of 1640 certainly wants the *not*. Mr. Daubeny therefore stands exculpated from the charge of wilful misquotation\*. It will be obvious, however, that those arguments respecting the nature of faith which he has made to hinge on this misquotation, gain no strength from the admission here made. In one edition of the Bible published in this country, the *not* contained in the seventh commandment was accidentally omitted. Had a divine risen up to contend for the lawfulness of adultery, and referred to the Bible in support of his theory, we should not have thought very highly of the correctness of his theological system, even if he had pleaded that the Bible distinguished by this unhappy omission was the only one to which he had access. The present case differs indeed from that which we have supposed, in this very important particular, that though both manifest a want of clearness in the understanding, the latter argues also a bad state of the heart.

That I may not be accused of unjustly imputing to Mr. Daubeny a

\* This was a crime with which we never charged him, even in idea. For even before we had ascertained that the edition of 1640 was without the *not*, we had attributed the omission in our own minds to some such circumstance as this; that Mr. Daubeny in transcribing the passage into his commonplace book had omitted the *not* by accident, and had afterwards referred to this transcript, and not to the original.

confusion in his ideas respecting the real sentiments of our reformers, allow me to quote the whole of the passage containing the omitted *not*, as it stands in the Homily.

“The first coming unto God, good Christian people, is *through faith, whereby, we be justified before God.* And lest any man should be deceived, for lack of right understanding thereof, it is diligently to be noted, that faith is taken in the Scripture two manner of ways. There is one faith, which in Scripture is called a dead faith, which bringeth forth no good works; but is idle, barren, and unfruitful. And this faith, by the holy apostle St. James, is compared to the *faith of Devils*, which believe God to be true and just, and *tremble for fear*; yet they do nothing well, but all evil. And such a manner of faith have the wicked and naughty Christian people, *which confess God, as St. Paul saith, in their mouths, but deny him in their deeds, being abominable, and without the right faith, and to all good works reproveable.* And this faith is a persuasion and belief in man's heart, whereby he knoweth that there is a God, and agreeth unto all truths of God's most holy word, contained in the Holy Scripture. So that it consisteth only in believing the word of God that it is true. And this is *not*† properly called faith. But as he that readeth Cæsar's Commentary, believing the same to be true, hath thereby a knowledge of Cæsar's life and notable acts, because he believeth the history of Cæsar: yet it is *not properly said*‡, that he believeth in Cæsar of whom he looketh for no help or benefit. Even so, he that believeth all that is spoken of God in the Bible is true, and yet liveth so ungodlily that he cannot look to enjoy the promises and benefits of God; although it may be said, that such a man hath a faith and belief in the words of God; yet it is *not properly said*|| that he believeth in God, or hath such a faith and trust in God whereby he may surely look for grace, mercy,

† This is the *not* which was omitted by Mr. Daubeny.

‡ This illustration might have corrected Mr. Daubeny's mistake, had he attended to it. The *not* is not omitted in this clause also in the edition of 1640.

|| By this clause likewise, might Mr. Daubeny's mistake have been corrected. It evidently stands in direct contradiction to his mutilated sentence. The propositions contained in the two clauses, as they now stand, are identical.

and everlasting life, at God's hand, but rather for indignation and punishment, according to the merits of his wicked life." *Homilies*, Oxford edition, 1802. p. 27.

Mr. Daubeny, in the vindication to which I have alluded, employs much pains to persuade his readers that our reformers would have expressed their meaning more correctly, had they omitted the *not* as he has done: and he intimates a doubt whether the insertion of the little word *not* be not an interpolation, which the original copy of the *Homilies* will not warrant; or whether the omission of it be not an emendation of the editor of this particular edition, which the general tenor of editions may not justify. Now I cannot help thinking, that this insinuation is unworthy of Mr. Daubeny. Did he then possess no means of satisfying himself on this point? Besides, can any man read the above extract from the *Homilies*, without perceiving that our reformers have there very clearly and consistently expressed their meaning; and that the context leaves no room for doubt with respect to the real cause of the omission in the edition of 1640? But although the case be of that kind which at once explains itself to an unprejudiced mind, and although the context affords no room for suspecting either an interpolation or an emendation of the text; yet it may prove satisfactory to you and to Mr. Daubeny to be told, that on an examination of the editions of 1547, 1563, 1623, 1633, 1635, 1676, (all black letter) 1683, 1766, and 1802, some printed before and some after that of 1640, the *not* appears in them all.

While I have the pen in my hand, I will take the liberty of adverting to another topic, on which I think justice has scarcely been done to Mr. Daubeny. I allude to the doctrine of the necessary connection between faith and works. That when Mr. Daubeny first entered the lists of controversy, he expressed himself in a very incautious, not to say erroneous manner on this sub-

ject, I admit. But in his *Vindicia* I read with much satisfaction the following passages, which indicate views, in this particular at least, much more correct and scriptural. "The good tree (lively faith) is necessarily productive of fruits (good works)." "By its necessary produce of good works alone can we know that any man's faith is true and lively." "When *lively* faith has actually taken possession of the human soul, then a general disposition to love and obedience will be found; and so long as this faith continues in a *lively* state, it must necessarily be productive of its correspondent effects, even as a fruitful tree whilst in that state must necessarily produce fruit." (p. 362.) If such be Mr. Daubeny's sentiments, I cannot see, for my own part, wherein they differ, on this particular point, from those of Mr. Overton or any of his opponents. When these speak of faith necessarily producing good works, they must of course mean *lively* faith; for a dead faith they affirm to be no faith at all. Where then, as far as respects this doctrine, does there exist any ground of contention? Neither Mr. Daubeny nor Mr. Overton will say of a dead faith that it necessarily produces good works: they unite in affirming it to be *unproductive*. And with respect to a *lively* faith, they equally unite in affirming it to be *necessarily productive*.

Yours, &c.

A SINCERE FRIEND TO THE  
CHURCH OF ENGLAND.

*To the Editor of the Christian Observer.*

IN your first three numbers for 1805, you have reviewed the third volume of the Life and posthumous Writings of Cowper, published by William Hayley, Esquire. Your account of the departed poet in this critique appeared to me remarkable, in the main, for its clearness and accuracy; but I could not help being surprised at your laying it down, as an

undeniable position, that though we discover, particularly in his early letters to lady Hesketh, traces of a mind peculiarly alive to the great concerns of eternity, and intent on the pursuit of the one thing needful, yet at a later period of his life, religion appears to have been excluded from his thoughts.

In our remarks, Sir, on the dead even more than on the living, we should use great candour and circumspection, because the dead, though themselves beyond the reach of our censure, are unable to correct our errors or prevent their effect upon others. It is this consideration, which induces me to submit a few circumstances to your notice, which upon examination may induce you in some measure to alter your opinion, or at least to soften the severity of your decision.

I have no doubt, Sir, that it was painful to you to advert to the gradual disappearance of religion from the letters of Cowper. Yet, I imagine, that disappearance, however it must needs be lamented, may in his case be partly accounted for without resorting to the supposition that religion was excluded from his thoughts.

You will recollect, Sir, that on Cowper's relapse in 1773, he took up an unalterable conviction, that all other Christians, once renewed in the spirit of holiness, might continue in the grace vouchsafed them, and become partakers of their Saviour's glory; but that he alone was doomed to perdition by an especial decree, and shut out from all hopes of returning mercy.

This dreadful persuasion abode with him till the day of his death; and though he had occasionally some faint glimmerings of hope and consolation, it induced him in general to abstain from all attempts at public or private prayer, as from blasphemy, conceiving, that as it must be useless, so it was also an abomination for him to pray, when he was sentenced to everlasting destruction.

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Consider, Sir, what it is to live under a persuasion like this, for the greater part of thirty years! Surely a heart unsubdued by the grace of the Holy One, must have sunk under such inconceivable anguish, and been tempted, even to charge God with injustice. But we find Cowper resigned, even under these agonizing reflections. He was miserable indeed; for the hidings of God's face are misery itself. But though he had no hope, yet he took up his cross with patience, and in the midst of his sufferings declared, that if holding up his finger would save him from endless torments, he would not do it against the will of God.

It is not possible to believe, that a being who, because it was the will of God, could submit with such resignation to afflictions so intolerable, should be what he thought himself, utterly a castaway. Yet, I confess, it is not a little surprising, that at a time, when he was thus fearfully looking for the judgment of God's wrath, he could have been diverted for a moment from those awful apprehensions by any earthly pursuits or engagements. Above all it would have surprised me, that he should have been able to enter with such spirit as he seems to have done into those sallies of wit and turns of humour, which abound in his subsequent letters, had he not told us a different tale in one to Mr. Hayley. "I am not what I affect to be, my dearest brother. I seem cheerful upon paper sometimes, when I am absolutely the most dejected of all creatures. Desirous however, to gain something myself by my own letters, unprofitable as they may and must be to my friends, I keep melancholy out of them as much as I can, that I may, if possible, by assuming a less gloomy air deceive myself, and by feigning with a continuance improve the fiction into reality."

With this clue I think, Sir, we may explain the disappearance of religion from his letters upon other grounds than those, to which you

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have traced it. Of religion, as he felt it, he could unfold nothing, but his despair; and whatever on this subject he did unfold, must probably have been too black to be communicated to the public, so that it is with apparent justice, that a later memorialist has observed: "In his letters, as printed, there are many obvious chasms, which were most probably occupied with expressions of religious despondency. His correspondence with Mr. Newton, by which alone the real state of his mind was likely to be unfolded, is yet involved in impenetrable secrecy."

Much therefore may still remain to be known of this extraordinary being, and much perhaps, which it may be improper to divulge during the life-time of any of his most intimate connexions. But from what is known, I think, we may gather, that he was visited by afflictions such as have very rarely fallen to the lot of humanity; that he bore these afflictions in his lucid moments with a fortitude, that can only be referred to the unseen operation of

the Spirit of God, and with respect to the dismal darkness in which his sun finally set, we may apply to it the words which he penned long before with regard to God's dealings with mankind in general: "I doubt not that he enlightens the understandings, and works a gracious change in the hearts of many in their last moments, whose surrounding friends are not made acquainted with it."

Surely then, Sir, we may account for his apparent silence in matters of religion, without concluding, as I hope and think we need not, that it had previously been excluded from his thoughts. On the contrary, it seems to have been with a view to disengage his thoughts from a subject, into which they most naturally ran, but with regard to which they were comfortless and desponding, that he assumed an air of gaiety, which made others smile, while he was himself consuming with a secret and melancholy despair.

I am, &c.

C. C.

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## MISCELLANEOUS.

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*To the Editor of the Christian Observer.*

I REMEMBER reading some time ago in one of those many books written for the use of children, from which grown gentlemen and ladies also might derive no small advantage, a little piece entitled, "Eyes and no Eyes." It was the writer's object, (and the object was well accomplished) to shew the advantages of keeping the attention in lively and wakeful exercise, by the example of two children, who took a country walk together, the one of them seeing every moment some object to interest or inform him, while blindness itself could scarcely have rendered the other less observing dur-

ing his ramble, or more vacant at the end of it. Nothing is more remarkable than the different degrees of information or improvement, which different people derive from their perusal of the same books, their conversation with the same companions, their passage through the same country: and there is perhaps no cause to which we so commonly and so surely refer these differences, as to the various degrees of attention which they severally exert.—Much indeed it may be said, and said with truth, depends on the difference in the natural and acquired faculties of different men. The discernment, the comprehension, the memory, may be found of

all various degrees, and the effects of these diversities cannot but be considerable: nor shall we be readily brought to admit, what we are told the humility of the great Newton led him to declare, that if he had himself made any considerable intellectual proficiency, it was to be ascribed merely to a superior degree of patient and laborious attention, and not to any natural superiority of parts. Yet, where there is no material defect in any of the natural powers, we often see persons who read book after book with surprisingly little profit: and there are still more, who in reading only take in and retain all the writer's facts and opinions, without so much as endeavouring to exercise their own judgments on his remarks; without drawing from his pages any new inferences, or combining his observations with those of any other author; without refuting, or correcting, or qualifying, or enlarging, his positions, from the result of their other studies.

Mere reading may indeed, according to the sententious wisdom of the great Bacon, make a full man, but it is consideration and reflection only that can make a well informed man; much less can any thing short of this make a wise one. It is not merely by eating but by digesting that the body is nourished, and without the latter process our intellectual part will receive no substantial benefit from its appropriate food. I am aware this is a trite remark, but its truth and importance will excuse its repetition.

It has often appeared to me, that even the more acute and intelligent of the female sex are peculiarly chargeable with this faulty method of reading books. It is a fault which very naturally indeed results from the defective nature of their education. May we not however hope that the efforts of that excellent female writer of our days, who has most effectually vindicated for her sex the right to have their understandings cultivated, by proving

the extensive benefits which mankind would derive from the cultivation, will not be wholly unsuccessful; and that, in compliance with her valuable lessons, we shall no longer see the intellectual powers of women neglected, while the acquisition of accomplishments is made the great object in education,—the natural prelude to a disposition which so often follows, to consider amusements as the grand object of life? It would be indeed a reproach to us, if in our days, in which we seem disposed to make the most of all our possessions, we should leave in its present waste state, our vast unimproved field, if so it may be termed, of female intellect.

Gibbon informs us in the interesting account of his own life and studies, a work wherein the most superficial readers will see that it was only by strenuous and persevering application that he attained to his high point of literary eminence, that it was his constant practice before he entered on the perusal of any new book, to consider in a solitary walk what he already knew or thought on the subject of it. This practice is also powerfully recommended to us by the authority and example of Dr. Paley.

The object with which I now take up the pen, is to point out to your female readers another practice from which, especially in the perusal of certain classes of books, they would be likely to derive considerable benefit. This is—when they are about to enter on the perusal of any new author, the importance of whose work renders it worthy of being read with care, previously to consider awhile seriously, what, from its nature and subject, are the chief lessons they may expect to learn from it; what the principal points on which a reader may expect to derive information; finally, what the chief considerations he should endeavour to retain in view during the perusal; in order that he may see in connection with and relation to them, all the

various ideas which the author may bring before him. By the reader's being thus prepared, books will be read with increased interest, intelligence, and recollection, and especially with far more permanent profit. For instance—Is it a history that is to be the subject of our study? After consulting those passages in the works of the most approved authors, in which they have stated the objects and benefits we ought chiefly to have in view in the study of history, let us draw up a distinct enumeration of these, and also of all the several classes or divisions to which the various kinds of information we are likely to meet with, may be conveniently and properly referred; together with a brief memorial of the chief ideas, or propositions, or maxims, in connection with which it may be probably useful for us to view what we are about to read. Some persons there may be, whom an eminently retentive memory, together with superior precision and comprehension of mind, may enable to retain in recollection all the above particulars with so much firmness and freedom (to borrow an expression of the nervous South) as that they shall be all maintained in constant contemplation, or at least that they shall be within reach, so as at once to answer to the call, or even to present themselves unsummoned, when the occasion for them arises. But in general it will be found most adviseable to put them on a paper which should be kept at hand; and at intervals, suppose after every four or five pages, the paper should be referred to, and we should consider, in order, what we have met with which is referable to our several classes; or which, when viewed in connection with, and relation to, the several articles noted down on our paper, suggests any useful information or conclusions.

As I would avoid obscurity even at the hazard of being deemed prolix, let me explain my meaning still more in detail, by putting down some of the chief memoranda with

which I would advise your female readers, and indeed your young readers of the other sex also, to be provided, when they are about to enter on the perusal of any historical work. The matter of every book may be divided into facts, sentiments, and principles. I would therefore draw up some such scheme as that which follows:

## HISTORY.

### I. FACTS, SENTIMENTS, & PRINCIPLES.

1. *Religious.* Such as illustrate the dispensations of Providence, the moral government of God, or the general connection which God has established in the way of natural consequence between virtue and happiness, vice and misery;—whatever illustrates, or confirms, or is inconsistent with those lessons of religion which we learn, where only they are authoritatively taught, in the Holy Scriptures.

2. *Moral.* Under this head may be classed whatever exhibits any striking peculiarity of human nature, or illustrates or establishes its chief governing principles;—whatever respects all the right and the wrong affections of the mind;—all those various duties which we owe to our fellow creatures, differing according to the various relations in which we stand to them;—passages which illustrate the nature of any moral principles, or point out their application, or enforce their value;—eminent examples and striking characters, whether calculated to serve as models for imitation or the contrary. Some other chief classes I will merely specify in general terms, leaving in most instances the subordinate divisions to be supplied by my readers.

3. *Constitutional.*

4. *Political.* Whatever regards the conduct or interests of a community, whether in relation to internal or foreign matters.

5. *Judicial.* Such as respect the administration of justice, its principles, mode, origin, effects, purity, excellencies or defects.

6. *Financial*. Whatever respects the revenue or taxes of a country, their amount, nature, distribution, effects on the nation's internal or external state, its happiness or commerce, œconomy or profusion in the expenditure, &c.

7. *Military*. Including naval.

8. *Agricultural*.

9. *Commercial*. This includes, of course, trade and manufactures of all kinds.

10. *Practical or Prudential*. Such as may guide or warn us in the conduct of life. To this head we may refer instances of remarkable reverses of fortune—any signal examples of the great uncertainty of political and military events,—in short any useful lessons of practical wisdom whether on a larger or smaller scale.

11. *Respecting Literature,—the Arts and Sciences*. Here of course the different particular arts, sciences, and branches of literature, should be enumerated which are included within these general terms—their rise and progress severally, their advancement and decline, together with the causes and effects of these.

II. INSTITUTIONS, SYSTEMS, PLANS. *Political, charitable, &c.* whether useful or the contrary.

III. MANNERS AND CUSTOMS.

IV. REMARKABLE ÆRAS. To this head may be referred also critical situations and events, which have had large influence and extensive consequences.

V. CAUSE AND EFFECT. I mean, that a reader should endeavour to trace the events which are related, upwards to their causes, and downwards to their consequences.

There will be another class or division of topics for consideration applicable to authors of every species;—such I mean as respect *the merits of the composition*, (whatever it may be) *in a literary view*—And here let the reader bear in mind the different merits and demerits of the different species of composition; and observe how far each is exemplified in the work on which he may hap-

pen to be engaged. The same method, suited and modified in its detail, according to the nature of the work, will be advisable in the perusal of every other class of authors. —Thus—Is it a book of travels we are about to peruse? Let us previously consider, if we were ourselves to visit the country which is the scene of our author's narration, what are the points to which we should think it right to direct our attention. For instance—the national genius and character—the constitution of government—the administration of justice—the state of religion, morals, and manners—the institutions, whether national or local, with the manner of conducting them, their merits or defects, their consequences, &c. In short, let us be on the watch for any information which may illustrate the nature and effects of the different forms of government, the different religious or moral systems, the different education, customs, and manners which foreign countries may exhibit: and let us remember that our great object, as indeed the great object of every traveller ought to be, to endeavour to bring back from abroad something which may be of use at home.

Thus I have very imperfectly, because far too hastily (haste, for which numerous avocations and a small stock of leisure form, I fear, but a very inadequate apology) sketched out the detail of the plan I would recommend to my female friends in the study of history. Few perhaps, especially among the very young, may find it advisable to endeavour to carry the plan I have described into execution in all its parts. In one degree or other however, it may be practised by every one: and I think I can promise that she who begins to make accurate observations in this way, under one of the foregoing heads, will reap such improvement and satisfaction from the practice, that ere long she will extend her labours to a second and a third, and at the end of a couple of years will find herself able to embrace a far greater part of the pro-

posed plan than she would at first have thought possible.

My classical readers will long ago have recognised my having taken for my model, a practice which prevailed among some of the rhetoricians of antiquity, of having certain common places, or *loci*, to which they might resort for matter, in treating all subjects. I am well aware there is no teaching wisdom by rules: yet I must also declare, that much experience has convinced me, that by having before our eyes, whilst we are perusing any author, the several heads or considerations in relation to which the contents of his pages may probably be viewed with most advantage, we shall be enabled to form a far better judgment of the merits of his work, as well as to derive far more benefit from it than by reading it in the common method. We shall especially be often led to discover commissions and deficiencies which we should not otherwise have perceived, and many reflections will occur to our minds which might otherwise have escaped us. In short, whatever we peruse will be read with a larger comprehension, with a more discriminating judgment, and above all, with a more accurate observance of its manifold bearings and relations.

Whatever apologies may justly be due for the very imperfect manner in which I have executed my intention, none, I trust, will be required for the intention itself. My object has been to enable my female friends to read to greater advantage than they commonly do at present.—You, Sir, I am persuaded, need not to be reminded, that the cultivation of the understanding, and the storing of the mind with useful knowledge and sound principles, constitute a very important branch of Christian duty. And I cannot but hope that if increasing attention were paid to its discharge, much of that time might be employed not only more profitably, but also more agreeably, which is now wasted in trifling occupations, or frivolous conversation, and

in visits either altogether needless, or else often prolonged to an excessive length, merely for want of something to do.

It cannot, I trust, be necessary for me to endeavour to enforce positions at once so important and so manifest. Let any one consider how large and important a share in the division of human duties, belongs to the female sex. This, is a subject on which my mind loves to dilate. It is obvious that the entire education of their own sex, and the instilling into the minds of ours the earliest principles of conduct, and (pardon the expression) the most influential also, is commonly devolved on the ladies. Their's it is to render religious and moral truths more engaging and impressive, by the superior delicacy and tenderness with which they are laid down and enforced.—Their's, to apply precepts and develope characters, with more than manly accuracy of discernment, and felicity of illustration.—Their's, in almost every state of life, to alleviate the pains of sickness, to sooth the languor of convalescence, to infuse into the cup of social intercourse its choicest sweets and most exquisite relish—Their's, to cheer the fatigues and calm the turmoil of an over busy, and to enliven the monotonous uniformity of a too vacant solitary life. Surely any thing which has for its object the better enabling of them to fulfil all these endearing offices well deserves attention. I will therefore only add, that the duty which I have been now recommending often finds itself abundantly rewarded in this life, in the way most congenial and most gratifying to the female heart, by the cheerful animation of a domestic and social circle, by the increased esteem, admiration, and affection of the husband, the parent, or the child;—of those, whose approbation and love are dearest to every virtuous woman, and come the closest to her heart.

I am, &c.

EUBULUS.

*To the Editor of the Christian Observer.*

AMONG many other writers, who, as appears to me, without sufficient consideration, have given their countenance to the system of General Expediency, is found the name of Mr. Malthus. This system has at first sight, a very captivating aspect, and seems to be calculated to make a large accession of happiness to society. For what can more directly and powerfully contribute to that end, than for each individual to propose to himself the happiness of the whole as the supreme motive of his actions? To one, however, who carries forward his view to consequences, at no considerable distance, the general adoption of this principle will appear in quite a different light, as requiring rather to be repressed than encouraged.

The doctrine of general expediency constitutes, in reality, every man his own supreme law-giver. For when it is asked, who is to be the judge of the general expediency proposed as the rule of human action: it is answered, every man for himself. There can be little doubt, therefore, that this system, however broad at the basis, when it is brought to its due height, will, like the Egyptian pyramids, terminate in a point; and that the general good will only be another name for our own. And when the ultimate appeal is to a man's own conscience, it may readily be inferred, that he has sufficient interest in that court to gain a judicial sentence in his favour. When such a plea for the exercise of private interest is obtained, and when it is rendered sacred by the conceit of duty, what excesses may not deluge the world! What contempt of justice, what perpetration of iniquity may not be expected!

In truth, the evil of selfish affections is of so prolific a nature, that without any adventitious encouragement, it threatens destruction to every bond of society; and would doubtless terminate in a constant reciprocation of injuries, and absolute

anarchy, were not its fatal progress arrested by the operation of certain checks derived from different sources. These checks are of two kinds, the preventive and the positive.

Of the positive kind are civil penalties and retaliation.

Retaliation is a powerful check upon the independent and licentious spirit of the system of general expediency. If one man, under the authority of his own view of public good, feels himself justified in any invasion upon the person or property of his neighbour, his neighbour feels himself equally justified, not only in resisting the aggression, but in being, when the opportunity or temptation presents itself, himself the aggressor. The liberty of the system is equal to all, and no one has more right to use it than another. Hence proceed those fatal discords and that treachery, which render human life a constant scene of distress, danger, and apprehension; and powerfully enforce the necessity of adopting in common some external laws, which shall control the private decisions even of general expediency, and give to each individual, if not some degree of positive security, some knowledge of the sources of his danger.

The laws of human society have likewise provided the sanction of civil penalties for the purpose of restraining a disposition, which, in its indulgence, presses with so much force against the limits of all social institutions. These inculcate upon the self constituted judge of his own duty, with a practical and irresistible effect, the salutary admonition, that there is a judge of his duty, at least as a member of society, greater than himself: and that if he persists in disregarding that superior he must suffer for his temerity. If he stands upon his privilege, as a member of the society incorporated for the promotion of general expediency, and makes no hesitation to violate the laws of his country; imprisonment, confiscation, corporal inflictions, and death, will

remind him and his associates, that they are subjects not sovereigns, and that they cannot with impunity erect one independent and superior government within the bosom of another, and, under pretence of obedience to the first, pour contempt upon the last.

But of all the checks upon that principle which reduces the whole circle of duty to private opinion, and tolerates or rather commands whatever that private opinion may suggest, none can be regarded with a greater mixture of the opposite sentiments of hope and despair than the preventive one, or moral restraint. None with more despair; because by the experience of every age of human existence, it has been abundantly proved, that nothing is more rare than the imposing of restraint upon natural inclination. Indeed the adoption of the very principle under consideration is one proof of the impatience of moral restraint among men. For not to include those in the censure, whose speculations have not been assisted by their inclinations, what is the character of the greater part of those writers ancient and modern, who have elevated general utility to the throne, from which they have expelled the divine law? But as on the one hand, and for the reasons alleged, there is no principle less to be depended upon than moral restraint; so, on the other, if it could be put in practice, there is none which would justify more sanguine expectations. For if men would reflect, that it is impossible that beings so ignorant, so short-sighted, so much exposed to various errors, as the human race evidently are, should be able to discover what is the greatest possible happiness of the intellectual system, or even of the human, and that they should be the supreme arbiters of their own duty, and that sometimes in opposition to the declared and known will of God; they would perceive the necessity of an absolute submission to that will in every possible case, and even in opposition to what their own views

of expediency would suggest. The consequence of this would be, not an entire abolition of the obnoxious system, but such a limitation of it as would change its nature, and convert it even into an act of obedience to the divine law. For there are evidently cases, in which we are generally required to do good; but the means of doing it most effectually must be determined by ourselves. If the will of God should, through the exercise of moral restraint upon the pride, self-sufficiency, and independence of the corrupt mind of man, regain the supremacy, the happiest effects would instantly result; and he who first returned to his allegiance to God, would afterwards, and as a part of that allegiance, become a faithful and conscientious subject of human government; a subject, much more to be depended upon, and far more useful, than those who pretend to make the general good their supreme object and supreme law.

But should this check fail in its operation, whatever may be the cause of its failure; should the complicated injuries arising from alternate aggression and retaliation, or the iron force of civil penalties be insufficient to restrain the inundation of iniquity which would be let in upon society, were every man to consider himself as his own lord; gigantic, inevitable anarchy stalks in the rear, and after having afflicted the rebellious race with every species of misery, consigns them to final and irretrievable destruction.

A. Z.

#### HYMN.

*For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin. Heb. iv. 15.*

When gathering clouds around I view,  
And days are dark and friends are few,  
On him I lean, who not in vain,  
Experienc'd every human pain:  
He feels my grief, allays my fears,  
And counts and treasures up my tears\*.

\* *Psalms, lvi. 8.*

If aught should tempt my soul to stray  
From heavenly wisdom's narrow way,  
To fly the good I would pursue,  
And do the sin\* I would not do;  
Still he who felt temptation's power  
Shall guard me in that dangerous hour.

If wounded love my bosom swell,  
Deceiv'd by those I priz'd too well;  
He shall his pitying aid bestow,  
Who felt on earth severer woe,  
At once betray'd, denied, or fled,  
By those who shar'd his daily bread.

When sorrowing o'er some stone I bend,  
Which covers all that was a friend,  
And from his voice, his hand, his smile,  
Divides me—for a little while;  
Thou, Saviour, mark'st the tears I shed,  
For thou did'st weep o'er Lazarus dead.

When vexing thoughts within me rise,  
And sore dismay'd my spirit dies;  
When writhing on the bed of pain,  
I supplicate for rest in vain;  
Still, still my soul shall think of thee,  
Thy bloody sweat and agony.

And O! when I have safely past  
Through every conflict but the last,  
Wilt thou, who once for me hast bled,  
In all my sickness make my bed†,  
Then bear me to that happier shore,  
Where thou shalt mark my woes no more?

E.—Y. D. R.

## FRAGMENTS.

### INFIDELITY AND CREDULITY.

THE following extract from Thiebault's original *Anecdotes of Frederic II. of Prussia*, affords a strong proof of what the Christian Observer has more than once affirmed respecting the perfect consistency of infidelity with superstitious terrors. (See vol. for 1805, p. 618, Note.)

"On the same canvas with this philosophical King, *Frederic*, we view a *Le Metherie*, the apostle of universal materialism, making the sign of the cross if it does but thunder. *Maupertuis*, who does not believe in God, says his prayers every evening on his knees. *D'Argens*, a still firmer infidel, shudders if he

\* Romans, chap. vii.

† The Lord will strengthen him on the bed of languishing; thou wilt make all his bed in his sickness." Psalm xli. 3.

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counts the number *thirteen* around a table. The Princess *Amelia*, the favourite sister of *Frederic*, almost as much a philosopher, and endowed with almost as strong an intellect as himself, is the dupe of fortune tellers. And full half the court are believers in the story of the woman all in white, who appeared in one of the apartments of the palace, holding in her hand a large broom, with which she swept the apartment, when any member of the royal family was to die in the course of the year." Vol. 1. p. 388.

### EXTRACT FROM MR. PITT'S SPEECH ON THE SLAVE TRADE, APRIL 2, 1792.

"But now, Sir, I come to Africa. That is the ground on which I rest, and here it is, that I say my Right Honourable Friends† do not carry their principles to their full extent.—Why ought the Slave Trade to be abolished? BECAUSE IT IS INCURABLE INJUSTICE. How much stronger then is the argument for immediate, than gradual abolition! By allowing it to continue even for one hour, do not my Right Honourable Friends weaken—do not they desert, their own argument of its injustice? If on the ground of injustice it ought to be abolished at last, why ought it not now? Why is injustice to be suffered to remain for a single hour? From what I hear without doors, it is evident that there is a general conviction entertained of its being far from just, and from that very conviction of its injustice, some men have been led, I fear, to the supposition, that the Slave Trade never could have been permitted to begin, but from some strong and irresistible necessity; a necessity, however, which if it was fancied to exist at first, I have shewn cannot be thought by any man whatever to exist now. This plea of necessity, thus presumed, and presumed, as I suspect, from the circumstance of injustice itself, has caused a sort of acquies-

† Mr. DUNDAS, now Lord Melville, and Mr. ADDINGTON, now Lord Sidmouth.

cence in the continuance of this evil. Men have been led to place it among the rank of those *necessary evils*, which are supposed to be the lot of human creatures, and to be permitted to fall upon some countries or individuals, rather than upon others, by that Being, whose ways are inscrutable to us, and whose dispensations, it is conceived, we ought not to look into. The origin of evil is indeed a subject beyond the reach of human understandings; and the permission of it by the Supreme Being, is a subject into which it belongs not to us to inquire. But where the evil in question is a moral evil which a man can scrutinize, and where that moral evil has its origin *with ourselves*, let us not imagine that we

can clear our consciences by this general, not to say irreligious and impious way of laying aside the question. If we reflect at all on this subject, we must see that every necessary evil supposes that some other and *greater* evil would be incurred were it removed: I therefore desire to ask, what can be that greater evil, which can be stated to overbalance the one in question?—*I know of no evil that ever has existed, nor can imagine any evil to exist, worse than the tearing of EIGHTY THOUSAND PERSONS annually from their native land, by a combination of the most civilized nations, in the most enlightened quarter of the globe; but more especially by that nation, which calls herself the most free and the most happy of them all.*"

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## REVIEW OF NEW PUBLICATIONS.

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### DAUBENY'S DISCOURSES, &c.

(Continued from page 40.)

AFTER so much blame, neither founded, we trust, in misconception of the author, nor conducted in an improper temper, as we have had occasion to bestow on particular parts of these sermons, we are sincerely glad to return to the far more agreeable duty of dispensing praise and commendation. Sermon VI. *on providence*, is able and useful, and the concluding reflections, such as we should be glad to copy, were it not necessary for us to be sparing of our extracts. A general reflection, however, suggested by the topic of this discourse, will here find its proper place. It has often struck us with some surprise, that the near affinity of the doctrines of predestination and divine providence should not have had the effect with such of the opposers of the former doctrine as embrace and defend the latter, of, at least, softening the asperity of censure, and inducing an

apprehension that the maintenance of the obnoxious tenet, however erroneous, does not necessarily imply either weakness or impiety. So nearly allied are the two subjects in the arguments which (independent of direct scriptural authority) are employed to support them, and in the difficulties which they involve, that the defender of the one will find he has much the same objections to obviate with him who defends the other; and that in so doing, he is compelled to take, in a very great degree, the same ground which, when occupied by an adversary, he is apt to consider as untenable. In the sermon before us, Mr. Daubeny speaks of the divine power (p. 147.) as "overruling the ways of men on some occasions, and making them minister, even *in spite of themselves*, to the execution of God's designs." Now if any one were to infer from this particular phrase, that Mr. Daubeny, in opposition to all that he has so frequently and so explicitly avowed upon other occasions, is an enemy to human

freedom; or that the doctrine of divine providence which he defends, represents the Divine Being as acting "arbitrarily and capriciously," and converts man into a mere machine; he would argue, we acknowledge, most unfairly. Yet, should a Socinian, who denies the foreknowledge and providence of God, think fit thus to treat Mr. Daubeny, could the circumstance fail to bring to his recollection those very striking words of our great teacher, "with what measure ye meet, it shall be measured to you again?" For how, except by a similar unfair treatment of some detached expressions, he could have so misconceived and misrepresented the opinions of other men, as he has notoriously done in this volume of sermons, and in his other writings, all who read their writings fairly must be totally at a loss to conjecture. If Mr. Daubeny should contend, that in the representation which he has at different times given to the public of the sentiments of his opponents, he has not meant to charge them with an *avowal* of all the consequences he has deduced from their known principles, but only intended to exhibit what he conceives to be the just and natural tendencies of those principles, (and something like this he *has* stated, with an apparent plausibility), still will the case before us furnish, at least, an argument *ad hominem*, which, for the improvement of his candor as a disputant, he will do well to weigh. For suppose the Socinian objector to set up the same defence, and he might surely resort to it with equal plausibility, what would Mr. Daubeny answer? And with what arguments would he repel the imputation, that the tendency of his position, whatever he might avow or believe to the contrary, was *in fact* hostile to human freedom, destroying all moral distinctions, &c.?

The VIIth, is a funeral sermon, and it is striking and impressive. We cannot but notice, however,

with great disapprobation, the following sentence.

"To believe in Christ, to repent, to do the works of righteousness, to exercise acts of piety and mercy, in order to your acceptance with God on the plan of the gospel covenant, are works proper to the season of this life; when this life is past, the season is gone; and there is no more place for them for ever." (p. 180.)

It is with much regret, that we have occasion to observe in all the publications of our author, that, while he seems properly to comprehend, and appreciate the office of the Holy Ghost, in the economy of man's salvation; on the work of the Redeemer, his views are confused and obscure, and his language unscriptural. In other words, he understands and teaches well the doctrine of sanctification, but neither possesses nor communicates, on the equally important doctrine of justification, any clear or just ideas. In a passage in a former discourse, (p. 121.) which we then passed by without notice, with a view to giving our remarks on this head entire in this place, the author has expressed himself less objectionably than in the quotation now made. He there speaks of our "looking to Christ for salvation indeed, as the object of our faith; but through the medium of a holy and religious life, as necessary to render that faith perfect:" a way of speaking liable certainly to an erroneous interpretation, but admitting at the same time of a scriptural construction, which, therefore, in Christian charity, we were disposed to assign to it. The passage now under consideration, however, appears to us to admit of no construction that charity itself can discover, to reconcile it with the plain doctrine of the scriptures, and the no less explicit decision of our Church, that "by faith *only* a man is justified." For, according to Mr. Daubeny, "to believe in Christ," is only one out of many causes, all of which must co-operate, with joint force and efficacy, "in order to our acceptance with God on the plan

of the Christian covenant." How Mr. Daubeny understands the Christian covenant, we pretend not fully to unravel from so brief a hint; but enough is told us to authorize the conclusion, that if he understands it rightly, our reformers must have *misunderstood* it. Let the above quotation from the author be contrasted with the following passage taken from the first part of the homily, or sermon, of salvation, and it will appear how completely Mr. Daubeny is at issue, on this prime and fundamental article of the Christian faith, with the Church of England. According to the former, "repentance and works of righteousness, &c." are co-efficients in procuring (are to be exercised *in order to*) our "*acceptance*" with God; a term which, we take for granted, is here used, as it is by theological writers in general, as synonymous with justification. According to the latter, "St. Paul declareth nothing upon the behalf of man concerning his justification, but *only* a true and lively faith, which nevertheless is the gift of God, and not man's only work without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified"—these being the *necessary* accompaniments of a "true and lively faith," whereby it is evermore distinguished from a *false* and *dead* faith—"but it shutteth them out from the *office of justifying*. So that though they be all present together in him that is justified, yet they *justify not altogether*: neither doth faith shut out the justice of our good works, necessarily to be done afterwards of duty towards God (for we are most bounden to serve God in doing good deeds, commanded by him in his holy Scripture, all the days of our life :) but it excludeth them, *so that we may NOT do them TO THIS INTENT, to be made just by doing them.*" The reason of this assertion is then assigned: "For all the good works

that we can do be imperfect, and therefore not able to deserve our justification; but our justification doth come freely by the *mere mercy* of God;" which mercy is declared to be exercised towards us, "without any of our desert or deserving," through his merits by whom "our ransom was fully paid, the law fulfilled, and the divine justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now in him, and by him, every true Christian man may be called a fulfiller of the law, forasmuch as that which their infirmity lacked Christ's justice hath supplied." (See also page 75 of the present Number.)

This is explicit and intelligible. And why should not a way of stating the subject, at once so scriptural and satisfactory, be always resorted to, in preference to that confused, unsatisfactory method, adopted by our modern divines? A tenderness for the interests of practical religion is the plausible pretence held out for this deviation from the "good old way" of teaching Christianity; but will any man readily believe, who is ever so slightly conversant with the lives or writings of our first divines, that they can be exceeded in solicitude for holiness of heart and life by any men whatsoever in the present day? But perhaps, with equally good intentions, we are grown wiser with time, and have constructed a better system! Sound reason (to say nothing of Scripture) is against this presumption. Deep humility and poverty of spirit form the only soil in which all Christian graces can flourish, and a glance of the eye is sufficient to shew (what however has been clearly and demonstrably argued at length by many valuable writers) which of the two methods of teaching is best calculated to excite and nourish this state of heart. Matter of fact likewise opposes this conclusion.

Let the rectitude of either method be only referred to this test, and preference be given to that mode of preaching which has had the happiest results, and the cause, we apprehend, is at once decided. For the history of the Church from the beginning to this day, will, we are persuaded, bear us out in affirming that vital and practical religion has flourished or declined in every country of christendom, as well before as since the æra of the reformation, in a ratio nearly proportioned to the zeal and steadiness which have been discovered by the Christian ministry, in the promulgation of that doctrine so justly called by the great Luther, "*Articulus stantis aut cadentis ecclesiæ*:"—in the promulgation of it, we mean, as understood by *all protestants* at the *enlightened* period (for such we beg leave to call it) when our liturgy and homilies were composed, and as explained in the admirable extract just now given from the latter work.

Many conscientious persons, doubtless, both among the laity and the clergy, are led to adopt that method of stating the doctrine of justification against which we contend, from not perceiving by what other means the subject may be guarded against Antinomian abuse. A distinction may therefore be recommended to the attention of such persons, which will much more effectually attain the end they have in view, than the expedient to which they have resorted: a distinction obvious and tangible, free from every just exception, clearly marking the two great leading doctrines of Christianity, and giving to each its due weight and influence. Our justification then, be it observed, respects our *title* to heaven; our sanctification relates to our *meetness* or *qualification* for it. Those ideas would not be confounded in the parallel case of some mean person, graciously adopted by one of very superior rank as his son and heir, and put, in the mean time, under a

due course of education, that he may be fitted for the station designed for him. It would readily be perceived, that no excellency of attainments which the adopted son might eventually acquire, could in the smallest degree influence his *title*, which must still rest on its own proper ground, the free and condescending act of the adopter: while, on the other hand, it would be as distinctly discerned, that his future respectability and enjoyment must depend on his acquiring the requisite *qualifications*; so that the last could in no sense be said to be less *necessary* than the former, though *necessary* for very different reasons.

Two things in the author's VIIIth sermon will call for our notice. On the first, however, we do not intend to enlarge, being satisfied to point it out, though perhaps to be regarded as little more than a slip of the pen, as considerably objectionable. It is where Mr. Daubeny speaks of "our moral advances" being made in a gradual manner, like our improvements in knowledge: "one good resolution," says he, "begets another, which again produces succeeding ones; till, through several intervening states, we arrive, or almost arrive, at perfect obedience." Surely Mr. Daubeny too well understands the purity and spirituality of that law, which is "exceeding broad," to entertain the deliberate opinion that any human obedience even approaches, in the highest attainable degree upon earth, a perfect conformity to its demands. The sentiment is too much calculated to cherish that pride, which it is the declared purpose of the Gospel of Christ to abase.

The second passage we are to notice will call for more remark.

"We hear much," says Mr. Daubeny, "about the Spirit of Christ; and it is an expression, which taken in its proper sense, conveys the most comfortable idea; for certain it is that 'without the Spirit of Christ, we are none of his.' But has it not sometimes happened, that when the Spirit of Christ has been in men's mouths, the spirit of the evil one has been visible in

their actions? It will not be denied, that an eventful period in our own history has borne abundant testimony to this remark; and that there have been instances, not a few, of men of the most despicable character, who have fancied that they had attained the highest pitch of holiness.—On which account perhaps it may be, that, in these days, less is said about the Spirit of Christ within the walls of the Church, than may be heard on that head among some other societies of Christians; because the ministers of the Church of Christ would not be instrumental in leading their hearers into an error, upon a subject of this primary importance; because they wish to make them *serious, rational, conscientious*, not *imaginary* Christians.” (p. 216, 217.)

These are surely very reprehensible sentiments. Does Mr. Daubeny really think that he has sufficiently vindicated his brethren, by the reason here assigned, in keeping back from their hearers so important a part of the counsel of God? Is a truth then to be no longer preached, or at least to have *little said about it*, because ungodly men have abused it? It is hard to say, if that be the case, what truth would at this time of day be left to the ministers of Christ to insist upon; for it would be difficult perhaps to name any doctrine peculiar to revealed, and even to natural religion, which has not been equally perverted with that in question. It may indeed be a very effectual method for a preacher to take, who “would not be instrumental in leading his hearers into” any *particular* “error,” to be silent upon the doctrine whence it is deduced; but this way of exhibiting the Gospel, in a partial and “*mutilated*” form, we cannot conceive to be the most likely means to make his hearers “*serious, rational, and conscientious* Christians.” Mr. Daubeny himself has here used the emphatic italic character, to mark, doubtless, his own sense of the value of this singular expedient for making such Christians as he has described. To the merit of the discovery he does not pretend, though

he thus emphatically gives it his countenance and sanction; for he speaks of it as very generally adopted within the walls of the Church. And, to say the truth, the practice has as little of novelty as of wisdom to boast; for an older or coarser expedient can scarcely be named than that of avoiding one extreme by rushing into its opposite. Mr. Daubeny has in reality published in this sentence, one of the severest satires we ever remember to have read on the general good sense and theological skill of the clergy. What would that gentleman have said, had some one of his controversial opponents affirmed, in equally direct terms, but accompanied with its merited censure, the fact which he has here given to the world, under the sanction of his authority? The fact itself, however, is important, and, when established by such competent testimony, ought carefully to be preserved.

But to be serious on a very serious subject. There is an inconsistency in this exculpatory language of Mr. Daubeny with his own practice, which we scarcely know how to reconcile. Certainly, it cannot be alledged, judging from the specimen of his manner of preaching now before us, that little is said about the Spirit of Christ within the walls of *his* Church. It is the very subject, on the contrary, on which we should lay our finger, were we asked to point out what is the leading, prominent, topic in these sermons. And yet Mr. Daubeny, we apprehend, need be under no fear of proving instrumental by these discourses in leading his readers into the error of enthusiasm. He has found out therefore a different method, it seems, from the general body of the clergy, of making men “*serious, rational, conscientious*, not *imaginary* Christians;” viz. by declaring the doctrine fully and explicitly, and yet guarding it, as he proceeds, by shewing its legitimate tendencies and effects, and distinguishing them from those which

are the effects only of fancy and delusion. Every truth, we are persuaded, exhibited on this plan, will guard itself. It is only by shewing a truth on one side that openings are left for the abuse of it. Shew it on all sides; trace its relations and bearings with regard to other truths; let its practical consequences be drawn out fully, distinctly, impressively; and it may then be left without anxiety to its fate. For more, at all events, the minister of God is not answerable. When he has thus preached the truth, the whole truth, and nothing but the truth, he has done his part. If men should still abuse it, the fault rests not with him. He has delivered his own soul. But not so, if he has kept back any thing profitable unto the people from the apprehension of its perversion. He acts then a part of equal folly and absurdity, in the capacity of a steward in God's household; as he would in that of the father of a family, were he to withhold necessary sustenance from his children and servants, from a dread of the consequences of indigestion or surfeit. He who should adopt such a remedy as this for religious errors, would discover much the same wisdom with his, who should propose, as the best expedient for preventing the growth of noxious or poisonous weeds, to extinguish the sun. And his piety would be as little manifested by such conduct as his wisdom. For what else would be implied in it than an assumption of being wiser than God? And what else could he expect to hear at the last, instead of "Well done, good and faithful steward," but "Who hath required this at your hand?"—to amend your commission, instead of fulfilling it! to alter my orders, instead of obeying them!

In this sermon, however, we find much that is excellent; and it would alone furnish ample testimony, that Mr. Daubeney is no enemy to preaching *experimentally*; though

such might be the conclusion that a hasty reader would draw from the manner in which he has, in a former discourse, accused some of his brethren of teaching their hearers to rely upon their "feelings and experiences." We give the author full credit, that in this accusation he had no intention of sneering at the practice; but meant only to censure the unscriptural and fanatical way in which he believes it to be executed by the objects of his reproof. His error lies in rashly speaking evil of his brethren: and to prove to him that he has done so, we will propose a criterion to which he will not object. Let it be supposed then, that those parts of this volume, and of the sermon now before us in particular, which exemplify the mode of preaching here in question, were carefully selected and published, without the name of the author. If the specimens thus produced should meet the entire and cordial approbation of those men whose religious sobriety is so much suspected by Mr. Daubeney; if—to say all in one word—they should so completely recognize in them their own views, and their very habits of speaking, as to be deceived into an opinion, that they must have proceeded from the pen of one of their own body, "a prophet of their own;" then, Mr. Daubeney, we presume, could no longer be disposed to doubt, that their sentiments are sound, and their mode of inculcating them characterized by propriety and discretion. Now so satisfied are we, that such as we have stated it *would* be the result of the experiment, that we should not hesitate a moment to stake our credit upon the event. Our readers must in a great degree have formed their own judgment on this head by the extracts already given in the earlier part of this review; and in confirmation of that judgment, which we are well persuaded coincides fully with our own, we will venture, lengthened as this article already is, to make

ome further extracts, which shall be taken from the very sermon that in two instances has fallen under our censure.

"Now every man understands what is meant by a burden pressing upon and galling his shoulder; and never fails to feel that burden, whenever he labours under it; but it is not every man that feels the weight and burden of sin. There are many, alas! who travel, through their whole lives, with the load upon their shoulders, and yet fancy themselves at liberty. And to what, it may be asked, is it owing, that man should be so sensible of oppression in one case, and not in the other?"

"The answer is obvious. So long as man continues in an unrenewed condition, he has no spiritual sense about him. 'The natural man receiveth not the things of the spirit of God; neither can he know them; for they are spiritually discerned.'—He is that insensible being, who, in the strong language of scripture, is described as 'dead while he liveth;'—'dead in trespasses and sins.'—And a dead man, we know, feels nothing. The apostle, therefore, addresses him in that insensible condition; to give us to understand, that man must first be roused and awakened from it, before he can come to any sense or feeling with respect to his actual condition. 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'—In fact, a lively sense of a man's natural condition, constitutes the necessary preparatory to any thing being done to relieve him. When God has opened his eyes to see himself fallen in Adam, man then begins to appreciate the means that have been provided for his recovery; for no one seeks a remedy for an evil he does not feel; and where no remedy is sought, none will be found; it being the condition upon which all things are to be obtained by man, that they be sought by him. 'Seek and ye shall find;' is the direction of that same divine Person, who calls upon man in the text to come to him for rest, and is in fact only a different mode of conveying one and the same idea; namely, that man must *go out of himself*, and seek from another quarter that salvation, which will not otherwise be found." (p. 204—206.)

The following just and scriptural sentiments afterwards guard the subject which Mr. Daubeny had thus clearly and forcibly handled.

"The religion of Christ, it should be remembered, is an *heart-working* thing; it is the greatest cleanser and purifier in the world; where it has its *perfect* work, it leaves no foulness or corruption behind. Whenever, therefore, what is called religion, leaves man in the same natural condition in which it found him; earthly, sensual, and corrupt; a slave to his appetites and passions; depend upon it, that man's religion is not the religion of Christ, but something that has been mistaken for it: some imagination of his own, with which the grand deceiver persuades him to rest satisfied, in the view of preventing him from looking farther, and from becoming that spiritual creature, which the religion of the blessed Jesus was designed to make him.

"There is one infallible mark, by which it may be known whether we are come to Christ, in the sense in which we are invited in the text; and it is this: examine whether the life of Christ is in us; for he who hath not the life of Christ in him, hath nothing but the name; nothing but a fancy of Christ; he hath not the substance." (p. 218, 219.)

We beg leave here to state, for the benefit of all whom it may concern, that the two last extracts contain very just and striking specimens of that *experimental preaching*, which of late years has sustained so much obloquy and reprehension.

In the following discourse, preached at a visitation of the clergy, we were glad to find Mr. Daubeny thus addressing his brethren on the duty of a minister in the established Church.

"In the next place, but above all, his object must be to take away all just reason for the desertion of his ministry, by giving full proof of his evangelical commission. With the apostle he must be able to say to his hearers, 'I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God.'—To this end, whilst he is guarding against the fatal error of *Antinomianism* on the one hand, he must at the same time take care, that *Seneca* does not occupy in his Church the place of St. Paul. In a word, he must endeavour to give to every part of the Gospel covenant its due weight and consequence. In conformity with our articles and homilies, the misery of fallen

man, salvation by Christ, the Christian faith, and good works, as the fruit of the Christian tree, must constitute the summary of his doctrine. For in a matter of this importance, men will take the liberty to judge for themselves; and if they have reason to think that they are not fed with the true bread of life within the walls of our Churches, they will unquestionably seek for it, where they fancy it may be found, either in fields or in conventicles." (p. 248, 249.)

On the first part of this passage, it is obvious to remark, that, if the advice be good and wise, as unquestionably it is, then, that very different conduct, attributed in the preceding sermon to the general body of the clergy, with reference to a most essential doctrine of the Gospel, must be far indeed from deserving these epithets; and that the apology for such conduct there offered by the author is completely at variance with the counsel here given. The sentiment in the latter part of the passage deserves the most general and serious attention, as it assigns, we are persuaded, the true reason for that lamentable desertion of our Churches, which every friend of the establishment, and of true religion, deeply deplores. The true remedy for the evil is here indicated. All the preaching and writing in the world against schism, enthusiasm, &c. will avail little to oppose the progress of sectaries, and their conventicles. There is one effectual way of doing it, and but one. "Out preach them, and outlive them," is said to have been the answer of Charles the Second to his clergy, when complaining to him of the defection in their own times from the church to the conventicle. The advice suits all times, and will never be mended.

We are sorry to observe, however, the preacher before us weakening the impression of his own counsel, by one of those qualifying admissions, frequent in modern charges and visitation sermons, which serve indeed to ward off the dis-

pleasure that reproof, however mildly insinuated, is apt to provoke; but which at the same time usually destroys all its effect. "However we may differ (says Mr. Daubeny) in points of lesser moment; upon subjects of essential consequence it is impossible but we must all agree." How can Mr. Daubeny's conscience allow him thus to flatter! Is it possible, that he can sincerely believe, that, even as to their speculative creed, there is no essential difference to be found between the opinions of any of his clerical brethren and his own? Does he not then consider the doctrines of original sin, of the atonement, and of the necessity of the Holy Spirit's operation, as of essential consequence? No reader of these sermons will, we are confident, attribute to the author any lower estimation of their value. But has Mr. Daubeny then never heard of Mr. Fellowes or Dr. Gleig? Has he never heard (to say nothing of the Antijacobin Reviewers) of the Editors of the British Critic, (clergymen we presume) who in some late numbers of their work, (see Christian Observer, vol. for 1804, p. 499.) have adopted most unequivocally Dr. Gleig's sentiments upon original sin, in direct violation of the principles avowed in their prospectus, and with complete hostility to the sentiments inculcated in this volume by Mr. Daubeny? When we see such men, the professed guardians of our religion and literature, and who in many instances had deserved well of the cause of evangelical truth, departing from the faith which they had professed, and in which we had hoped they were established; it is high time surely for the friends of truth to give the alarm, instead of using flattering words, that can only serve to betray the cause which they ought to vindicate and support.

Of the remaining sermons, six in number, several passages had been originally marked for quotation, one only of which we shall, however, bring forward, in order to confirm

the importance of some observations which fell from us in an earlier part of this review. It occurs in the 11th Sermon on 1 John, iii. 3. the second on the same text, in which, after much just and scriptural observation, the author thus proceeds:

"But although man is not able to cleanse himself from that stain and infection of sin which is hereditary to his nature, still he may in some degree free himself from the power and dominion of sin. God alone, we know, must cleanse and purify; because God alone can create that grace in the heart, whereby this purification is effected. Yet that man might be so cleansed and purged by divine grace, he must first, in a degree, be morally cleansed, by an abstinence from unrighteous actions, and by a denial of all carnal indulgence. Hence it is that a part of the engagement, by virtue of which fallen man is admitted into the church, for the purpose of his being finally and effectually cleansed from all sin by the blood of Christ is, that he renounces the Devil and all his works, together with the sinful lusts of the flesh: in such a sense, 'that he will not follow, nor be led by them.'—In this sense sinners are called upon by the Apostle 'to cleanse their hands and to purge their hearts.' James iv. 8. And provided they thus draw near to God, God, we are assured by the same Apostle, will draw near to them.—James iv. 8. In such case he will not fail to carry his part of the evangelical covenant into complete effect, by purifying them 'as he is pure'." (p. 295, 296.)

It will be recollected that, in our remarks on Sermon V. of this volume, we objected to Mr. Daubeney's manner of speaking, where he says, "that the grace of God, and the free-agency of man, when considered in their relation to the economy of redemption, have *certain limitations*." The ill consequence of viewing the subject in this manner is strongly exemplified in the above quotation, where we see that it has led the author into an assertion of the ability of man, independently of the grace of God, to "free himself in some degree from the power and dominion of sin;" and of the necessity of his being "first, in a degree, morally cleansed, by an abstinence from unrighteous actions,

&c." as the indispensable preparation for his being spiritually "cleansed and purged by divine grace." Mr. Daubeney has indeed here supplied in some measure that desideratum which we formerly inquired after. He has at length assigned with some precision those "limitations" which he before affirmed to exist, but of which he had then neglected to trace the boundaries. It appears pretty clearly now *what* it is that a man must do for himself, before he can expect God to do any thing for him. "He is to cleanse himself morally," &c.; in other words, to "free himself from the power and dominion of sin." Still, however, some perplexity remains, for it is only "*in a degree*," or as elsewhere expressed, "*in some degree*," that he is expected to do all this; so that an honest inquirer would yet be somewhat at a loss to ascertain with as much exactness as he must wish in a case of such moment, and where the condition of his exerting himself to the point required involves no less than his eternal felicity, *how far* he is to carry this preparatory operation. But seriously, is this the way in which the Scriptures speak on these subjects? Or is it reconcileable even with what Mr. Daubeney himself has elsewhere spoken:—with those views of the moral depravity, and of course the moral impotence of man, which are as strongly affirmed in these sermons as we have ever known them to be in any author ancient or modern:—and with that entire, unqualified adoption of the apostolic decisions, "that we are not sufficient of ourselves to *think* or *do* any thing as of ourselves, but that all our sufficiency is of God," and that "it is God who worketh in us both to *will* and to *do* of his good pleasure;" which is found in the very sermon just now referred to? *vide* p. 124. Can plainer evidence be required, that Mr. Daubeney has not hit upon the right manner of representing this controverted subject, than the entangled, confused, and to say all in

a word, the unscriptural modes of speaking into which it has betrayed him? Whether the correction we have ventured to propose in its proper place, be more just and scriptural, the reader must judge for himself. Mr. Daubeny's representation and our own are both before him, and we can only say, *Utrum horum mavis, accipe.*

Upon the whole, it is easy to see what is our judgment of these discourses. Their great excellence consists in their deserving, much more than modern sermons commonly do, the title of *Christian* discourses. They affirm the universal and total corruption of human nature. They inculcate on every man, that he is a sinner and needs forgiveness. They teach strongly the necessity of Divine influence to qualify us for the performance of every good word and work. And they teach all this seriously and impressively. The language bespeaks the preacher to be in earnest. The sentiments seem to come warm from the heart. *O si sic omnia!* But Mr. Daubeny is a man of strong prejudices: and although these place him in the singular predicament of shewing hostility towards the men, to whose sentiments, and even to whose very phraseology, his own evidently have a much nearer approximation, than either to the language or opinions of many of those divines whom he treats with partiality and friendship; they are yet so firmly fixed in his mind as unquestionable verities, that under their influence, he is betrayed into a want of candour and fairness of representation, which we are often at a loss to explain, in any consistency with that integrity and good principle which we wish always to attach to his character. In his eyes Calvinism is a bugbear, and every man whom the world is pleased to call a Methodist is a Calvinist. Arminianism is also the triumphant system of the day, and an author, prejudiced as Mr. Daubeny is against the contrary scheme, has therefore strong temp-

tations to the violation of controversial fairness and integrity, which it will require the whole force of his moral principles to overcome. Let an author avow himself an Anti-Calvinist, and he has nothing to fear. Let him but give the name of Calvinism to whatever opinions it pleases him to dislike, the popular voice will be on his side. Reviewers will stand forth to blow the trumpet of his fame: they will call his declamation argument, and his assertions proofs. No misrepresentations, however palpable, will their critical acumen be able to detect. No quotations, however garbled or falsified, will their literary impartiality induce them to rectify. No sophistry, however flagrant, will their love either of truth or of sound logic, prevail with them to expose\*. Some less fashionable and accommodating critic may indeed venture to tell the world the truth, but it will be easy, with the help of so many powerful associates, to cry down a writer who shall act so unpopular a part. To call him the advocate of a party, and give him a few ill names, will generally do the business; nor will it occur to the herd of loose and superficial readers, that the applauders on the other side are in a party also, and their testimony therefore liable to equal suspicion, and calling for equal caution. Mr. Daubeny is exposed to still additional temptations, as the *champion* of his party, with whom it is but too probable, as with parties in general, religious as well as political, that popularity is not to be kept up by cool and candid statements, by fair reasoning and dispassionate repre-

\* These assertions may seem severe and uncharitable: but let the unprejudiced reader of the Reviews which have lately appeared of Dr. Kipling's and Mr. Daubeny's performances in the anti-calvinistic controversy, determine whether they be not fully warranted by unquestionable facts: and if so, whether charity, extensively and truly considered, does not rather demand the exposure of such arts, than their palliation or concealment.

sentations, but by methods directly contrary to these; too well known, alas! and too often practised, to require any more distinct specification.

We do not mean to attribute to Mr. Daubeny the being knowingly and wilfully influenced by such motives and considerations as have been suggested. God forbid! We have spoken of them only as temptations which lie in his way; and it implies no imputation of more than the ordinary measure of human infirmity to suppose, that temptations like those which we have mentioned, so flattering at once to an author's vanity, his prepossessions, and his love of ease, may have even a considerable, though an unperceived operation upon his conduct; drawing him insensibly aside from that line of scrupulous care and fidelity, which, under circumstances of an opposite complexion, a regard to his reputation might have warned him to observe.

Of Mr. Daubeny's style nothing need be said. The public is well acquainted with it, and want not to be told by us, that it is easy, perspicuous, and well adapted in all respects to theological subjects.

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FOSTER'S *Essays*.

(Continued from p. 50.)

THE third Essay is on the application of the epithet *Romantic*. Mr. Foster introduces it with some just censure on the manner in which compendious terms of reproach are generally applied, and gives some instances of it in those of *Puritan*, *Methodist*, and *Jacobin*. The epithet *Romantic*, he observes, has obviously no similarity to these words in its coinage, but it is considerably like them in the mode and effect of its application. — For having partly quitted the rank of plain epithets, it has become a convenient exploding word, of more special deriding significance than the other words of its order, such as wild, extravagant,

and visionary. Having mentioned the origin of this term to have been the designation of the qualities which characterised the persons and the transactions displayed in the works called romances, the author justly adds, that the great general distinction of the actors in those books and times has been the ascendancy of imagination over judgment; and that this is, therefore, the main principle of every thing that may properly now be denominated romantic in human character. After describing this undue prevalence of the imagination, Mr. Foster proceeds to distinguish those forms of it which may be justly called romantic. One of the effects sometimes produced by the predominance of this faculty, he observes, is a persuasion in a person's own mind, that he is born to some peculiar and extraordinary destiny; while yet there are no extraordinary indications in the person or his circumstances. This is traced in a variety of instances, with much accuracy and liveliness. Another effect of this predominance of the imagination, is stated to be a disposition to form schemes, or indulge expectations, essentially incongruous with the nature of man. This is illustrated in the cases of visionary schemes of life;—and of those theories of education, and those flatteries of parental hope, which presume the possibility of young people in general being matured to eminence of wisdom, and bedecked with the universality of noble attainments, by the period at which the faculties are in fact, but beginning to operate;—in the case also of speculations as to an equality of property and modes of life throughout society;—and by the character of the age of chivalry.

A third instance of the undue prevalence of the imagination which Mr. Foster states, is the disregard of all the relations between ends and means. This is traced in the habit which some indulge of musing on those happy casualties, which

fancy will promptly figure to them, as the very things, if they would but occur, to accomplish their wishes at once, without the toil of a sober process. In this connection, the author justly reprobates the principles and plans of modern novels and romances. Another deception of this kind which he exposes, is the facility with which fancy passes along the whole train of means, and reckons to their ultimate effect at a glance, without resting at the successive intermediate stages. And again, adds Mr. Foster, where imagination is not delusive enough to embody future casualties as effective means, it may yet represent very *inadequate* ones as competent. This is an important point, which he pursues through several particulars. Plans for the civilization of barbarous nations, without the intervention of conquest, or of that religion by which omnipotence will at length transform the world\*, he considers as coming under this charge. — His sentiments on this point, though containing much truth, are perhaps stated somewhat too strongly†. But we are more concerned with the illustrations which follow. "One is the expectation of far too much from the influence of mere direct instruction."

"Nothing," observes Mr. Foster, "seems more evident than that youthful character, as far as it depends on external causes, is mainly formed by surrounding circumstances, to the operation of which direct instruction is indeed a useful ally when they are auspicious, but a feeble counteractor if they are malignant. And yet this mere instruction is, in the account of thousands of parents, the grand tutelar saint and genius, which is to lead the youth to wisdom and happiness; even that very youth, whom the united influence of almost all things else which he is exposed to see, and hear, and participate, is drawing, with the unre-laxing grasp of a fiend, to irretrievable destruction." (p. 52, 53.)

\* Mr. Foster appears to us to have too slightly noticed this last exception to his general theory.

† The growing civilization of Russia, for example, cannot with any propriety be ascribed to conquest.

There is something sadly true in the preceding melancholy observation—and we are sorry to add, that it may be particularly exemplified in the case even of many *religious* parents. They are, in general, profuse, indeed, in imparting Christian knowledge and instruction to their children, according to their views and opportunities—but how seldom do they seriously consider that all their precepts and admonitions are, in a great measure, continually counteracted, either by their own inconsistent practice, or by the various circumstances, connections, and associations, with which they are surrounded. We earnestly recommend this reflection to all those who are concerned in the education of youth. They cannot too constantly bear in mind, that children are influenced by every thing which they see and hear around them, and that such as their parents and tutors are in their own conduct, and such as are the circumstances of general situation and society in which they are placed, such, in all probability, will *they* become, in spite of the best and most reiterated instruction to the contrary, if there should, unhappily, be any striking difference between the precept and the example.

Respecting the extravagant presumption of the efficacy of instruction, Mr. Foster thus continues:

"A too sanguine opinion of the efficacy of instruction, has sometimes been entertained by those who teach from the pulpit. Till the dispensations of a better age shall be opened on the world, the probabilities of the effect of preaching must be ascertained by a view of the visible effects which are actually produced on congregations from week to week; and this view is far from flattering. One might appeal to preachers in general—What striking improvements are apparent in your societies? When you inculcate charity on the Sunday, do the misers in your congregations liberally open their chests and purses to the distressed on Monday? Might I not ask as well whether the rocks and trees really *did* move at the voice of Orpheus? After you have unveiled even the scenes of eternity to the gay and frivolous, do you find in more than some

rare instances a dignified seriousness take place of their follies? What is the effect, on the elegant splendid professors of Christianity, of that solemn interdiction of their habits—Be not conformed to this world? Yet, notwithstanding this melancholy state of facts, some preachers, from the persuasion of a mysterious apostolic sacredness in the office, or from a vain estimate of their personal talents, or from mistaking the applause, with which the preacher has been flattered, for the proof of a salutary effect on the minds of the hearers, and some from a much worthier cause, the affecting influence of sacred truth on their own minds, have been inclined to anticipate immense effects from their public ministrations. Melancthon was a romantic youth when he began to preach. He expected that all must be inevitably and immediately persuaded, when they should hear what he had to tell them. But he soon discovered, as he said, that old Adam was too hard for young Melancthon. In addition to the grand fact of the depravity of the human heart, so many influences operate through the week on the characters of those who form a congregation, the sight of so many bad examples, the communications of so many injurious acquaintances, the hearing and talking of what would be, if written, so many volumes of vanity and nonsense, the predominance of fashionable dissipation in one class, and of vulgarity in another, that the preacher must indeed imagine himself endowed with the potency of super-human eloquence, if the instructions, expressed in an hour or two on the sabbath, and which too, he might know, are soon forgotten by most of his hearers, are to form through the week the efficacious repellent to the contact and contamination of all these forces of evil. As to effecting on obdurate and thoughtless minds a grand change, by which they shall become serious and devout, it appears to me, from a rather long observation, the most romantic enthusiasm to expect it from any thing less than an operation strictly divine, the probability of the intervention of which, at any given season, is exactly in proportion to the apparent frequency or infrequency of its intervention in the general course of experience.

"Reformers in general are very apt to over-rate the power of the means by which their theories are to be realized."

"It is presumed, that truth must at length, by the force of indefatigable inquiry, become generally victorious, and that

all vice, being the result of a mistaken judgment of the nature or the means of happiness, must therefore accompany the exit of error. Of course, it is presumed of the present times also, or of those immediately approaching, that in every society and every mind where truth is clearly admitted, the reforms which it dictates must substantially follow. I have the most confident faith that the empire of truth, advancing under a far mightier agency than mere philosophic inquiry, is appointed to irradiate the latter ages of a dark and troubled world; and, on the strength of prophetic intimations, I anticipate it to come sooner by at least a thousand centuries, than a disciple of that philosophy which attains its proudest present triumph in the rejection of revelation, is warranted, by a view of the past and present state of mankind, to predict. The assurance from the same authority is the foundation for believing that when that sacred empire shall overspread the world, the virtues of character will correspond to the illuminations of understanding. But in the present state of the moral system, the probable effect of truth on the far greater number of persons fully admitting its convictions, is determined by the testimony of facts." (p. 53—58.)

There is undoubtedly, too much truth in the foregoing very spirited representation. But it is, as certainly, partial and defective, and as we conceive not without some mixture of positive error.

Thus, we cannot agree with Mr. Foster in his sentiments respecting the efficacy of *preaching*. We entertain no vain persuasion of a *mysterious apostolic sacredness* in the ministerial office; but we certainly consider it as of divine appointment, and intended to be one of the most important means of conveying moral and religious instruction, in every age. And though the *visible effects* of preaching are not in general such as might be expected or wished; yet in numerous instances it has proved instrumental,—nay, in every age, it has been the grand engine which the Holy Spirit has employed, in converting men from the error of their ways to the knowledge and practice of true religion. The success of public instruction is so various, that no conclusion respecting it should be drawn from

particular and confined observation. Neither should our opinion be formed hastily upon this subject. It may be a long time before the efficacy of preaching appears in a congregation; but if a minister who preaches *the truth as it is in Jesus*, be earnest and diligent in the discharge of his duty, and exemplary in his own conduct, the blessing of God will assuredly accompany his labours; and he will have the satisfaction of observing, in a greater or less degree, the beneficial effects of his instructions. We think it of so much importance to hold out every encouragement to preachers to exert themselves in the work of the ministry, that we cannot but deprecate any observations tending to paralyse their efforts; and we trust that further reflection and experience will lead Mr. Foster to correct his opinions on this subject.

Great part of what remains of this essay is taken up with views of a similar nature; but as they are intermixed with each other, without much regard to order, we shall take occasion, from the passage we have last quoted, to consider them somewhat more distinctly. We entirely agree with Mr. Foster, that there is no such intimate connection, as some have supposed, between the admission of truth, and consequent action;—that to have informed and convinced a man may be but little towards emancipating him from wrong habits, and making him the practical disciple of the truth which he receives;—and therefore, that though truth is a most important agent, the expectations that presume its omnipotence, or even its moral efficacy without the intervention of an agency “strictly divine,” are romantic delusions. We coincide with him, also, in his sentiments respecting the chimerical nature of those speculations and schemes for the moral reformation of mankind, which anticipate their effect independently of the assistance of Christianity.—We cannot

however, say so much when we consider his opinions respecting the aid which Christianity may be expected to afford, even in the existing circumstances of the world. The general inefficacy of Christian instruction, in producing such characters as the Gospel requires, is indeed, a deplorable fact; but we are far from attributing it, as Mr. Foster seems to do, to any failure or defect in the administration of Christianity, considered with reference to the divine agency. We could with him, “smile in bitterness,” if feelings of a more appropriate kind would permit us to do so, “to hear some of the professed believers and advocates of the Gospel, avowing high anticipations of its progressive efficacy, solely by means of the force which it carries, as a rational address to rational creatures.” With Christians of this order we have but little in common. But our author admits of a special divine agency in rendering Christianity efficacious.

“Some success,” says he, “in transforming the hearts and characters of men is attendant on the system of Christian means among those who rest all their efficacy on divine agency, and this affords some glimmering consolation amidst the mournful darkness of the economy; only, the small degree of effect, indicating an exceedingly restricted operation of divine, as well as the utter inefficiency of human, energies, supplies a scale for limiting expectation, and forbids even the man who acknowledges the divine agency in all Christian successes, to pronounce, unless some new and decisive omens should appear, more than the humblest predictions. (p. 66.)

It is here that we think Mr. Foster's views defective, and in some degree prejudicial. He appears to us to entertain too low an idea of the administration of divine grace, under the present economy of the Gospel. It is true that very extraordinary interpositions for the conversion of men are not now frequent; and that the present state of the Christian world does not present a very favourable view of the reality and extent of this divine efficacy. But the

fault is in ourselves, not in the proffered influence of the grace of God. This is rich and powerful, and ready to be conferred on all who sincerely and earnestly implore it. It is adequate to the utmost wants and infirmities of mankind; nor would we despair, with the author before us,—(both Scripture and experience forbid it—) of effecting, even on obdurate and thoughtless minds, a *grand change*, by which they shall become transformed into such persons as might be justly deemed true disciples of Christ. This is a subject of the very last importance. If the dispensation under which we live be, indeed, defective in affording the means of fully realizing the principles of the Gospel, our condition is surely very awful and distressing. But we cannot think thus, without contradicting the whole tenor of the New Testament, which is emphatically stiled, “the law of the spirit of life,” and which, however confined and ineffectual it may sometimes appear to be in its operation and influence, is, unquestionably, “the power of God unto salvation” to every one who faithfully avails himself of the help which it offers\*.

\* Mr. Foster, at the beginning of the fourth letter of this essay, advances an opinion on the subject of the *divine agency*, which appears to us to be at variance with what is said in Scripture. He assumes, without any symptom of doubt or hesitation, that the degree of divine agency which has been exerted to reform the moral state of man is to be measured exactly by the success which has attended it, this agency “stopping where the effect stops, leaves men to accomplish, if they can, what remains.” p. 63. On such a principle as this, if we have not mistaken Mr. F.’s meaning, we should be utterly at a loss to explain the many passages both of the Old and New Testament which speak of the resistance or abuse of divine grace. Even that class of Christians, who are considered as extolling most highly the efficacy of divine grace, we have always understood to regard, in their own case, resistance to the motions of the Spirit of God on their hearts, and abuse of his grace, as having constituted a formidable aggravation of their guilt. On a sub-

Much of what Mr. Foster has written on this subject is connected with his views respecting “the dispensations of a better age,” which when arrived he thinks will unfold an energy of operation, such as mankind have never, except in a few momentary glimpses, beheld; and which will “command the dreary chaos of turbulent and malignant elements into a new moral world.” We anticipate with equal anxiety, the manifestation of such latter times, when, agreeably to prophetic intimations, the knowledge of the Lord shall cover the earth, and when the efficacy of the Gospel shall be abundantly increased.—Perhaps, also, as the author suggests, the grand moral improvements of this future age may be accomplished in a manner that shall leave nothing to man but humility and grateful adoration. But with whatever eagerness and joy we may look forward to such events, *our* main business is with the economy under which we are placed; and our most strenuous efforts should be directed to the accomplishment of the utmost good which is thus brought within our power.—So says Mr. Foster also; but in a way which seems to imply, that *very little* can be done, and that to expect more is to entertain visionary and romantic expectations. It is but just, however, after what we have said, to permit him to speak for himself as to this point, though we can scarcely afford room for very extended quotations.

“I should deem a train of observations,” says Mr. Foster, “of the melancholy hue which shades some of the latter pages of this essay, useless, or perhaps even noxious, were I not convinced that a solemn exhibition of the feebleness of human agency in relation to all great objects, might aggra-

ject of so delicate a nature, we are reluctant to express any very strong opinion: and yet conceiving as we do, that the view which Mr. Foster has given of it is unscriptural, and may be hurtful, we could not conscientiously avoid a slight reference to it.

vate the impression, often so faint, of the absolute supremacy of God, of the total dependence of all mortal effort on him, and of the necessity of devoutly regarding his intervention at every moment. It might promote that last attainment of a zealously good man, the resignation to be as diminutive an agent as God pleases, and as unsuccessful a one. I am assured also that, in a pious mind, the humiliating estimate of means and human power, and the consequent sinking down of all lofty expectations founded on them, will leave one single mean, and that far the best of them all, not only undiminished, but more eminent, in value, than it ever appeared before." (p. 87, 88.)

"I am convinced that every man who amidst his serious projects is apprised of his dependence on God, as completely as that dependence is a fact, will be impelled to pray, and anxious to induce his serious friends to pray, almost every hour. He will as little without it promise himself any noble success, as a mariner would expect to reach a distant coast by having his sails spread in a dead stagnation of the air. I asserted it visionary to expect an unusual success in the human administration of religion, unless there are unusual omens; now a most emphatical spirit of prayer would be such an omen; and the individual who should solemnly determine to try its last possible efficacy, might probably find himself becoming a much more prevailing agent in his little sphere. And if the whole, or the greater number, of the disciples of Christianity, were, with an earnest unalterable resolution of each, to combine that Heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication would obtain, it would be the sign that a revolution of the world was at hand." (p. 90, 91.)

Without entering into any discussion respecting this last view of the subject, we would only further observe, that we quite agree with the author in thinking, that the acknowledged feebleness of human means in effecting moral and religious improvements, should lead us to depend more humbly and simply on the divine agency; and in earnestly wishing, that this were more generally felt amongst us. We cannot however, avoid repeating, that this conviction and dependence

ought, in the first instance, to have their influence on our *present* circumstances, and that instead of yielding to the suggestions of indolence, or to the fascinating visions of future times, we should be faithful to that degree of power which is already offered to us, and strain every nerve in promoting both in ourselves and others, the great purposes of the Gospel.

We now proceed to the fourth and last of the Essays before us the subject of which is of the utmost importance, and is treated by Mr. Foster in a very superior manner. It is a splendid, and in our opinion an eminently useful production. Its object is to point out some of the causes "by which evangelical religion has been rendered less acceptable to persons of cultivated taste." In the first letter, the author briefly, but very ably, describes the feelings which are sometimes the effects of these causes. He supposes the persons in question fully to admit the divine authority of the Christian religion, and to be by no means mere triflers respecting it; but to recoil from some of its peculiar and distinguishing doctrines, which are chiefly comprised in that view of Christianity denominated among a large number of the professors of it, in a specific sense, *evangelical*. He observes, however, that though the greater proportion of the injurious influences on which he proposes to remark, operate more peculiarly against evangelical distinctions, some of them are hostile to the spirit which Christianity inevitably retains, even in the least modified form in which it is possible to profess it: and that, though he has specified the more refined and intellectual class of minds as indisposed to the religion of Christ, by the causes to which he refers; and though he keeps them principally in view; yet the influence of some of these causes extends to many persons of subordinate mental rank.

The first cause which the author notices, as having excited in persons

of taste a sentiment unfavourable to the reception of evangelical religion, is, *that this is the religion of many weak and uncultivated minds*. Contracted, says Mr. Foster, in its abode; the great inhabitant will, like the sun through a misty sky, appear with but little of its magnificence, to a man requiring large views and elevated sentiments to accompany and to evince in all its disciples the majesty of religion. Happily he finds the great subject imparted by other oracles than the forms of conception and language in which a narrow and uncultivated mind declares it; but while from them he receives it in its own character, he is tempted to wish he could detach it from all the associations which he feels it has acquired from the humble exhibition. The author then proceeds to mention various ways in which the injurious impressions have perhaps struck the mind of such a person. We cannot follow him in all his observations on these points, but must content ourselves with making a few extracts. The following remarks seem to deserve peculiar attention, although if we were at liberty to indulge our own inclination, we should scarcely know how to exclude any part of this essay.

"The majority of Christians are inevitably precluded from any acquirements of general knowledge; but he" that is the intellectual man "has met with numbers who had no inconsiderable means, both as to money, judging by their unnecessary expences, and as to leisure, judging by the quantity of time consumed in useless chat or needless slumbers, to furnish their minds with various information, but who were quite on a level in this respect with those of the very humblest rank. They never even suspected that knowledge could have any connexion with religion, or that they could not be as clearly and amply in possession of the great subject as a man whose faculties had been exercised, and whose extended acquaintance with things would supply an endless series of ideas illustrative of religion. He has perhaps even heard them make a kind of merit of their indifference to knowledge, as if it were the proof of the reason of a higher value for religion.

If a hint of wonder was insinuated at their reading so little, and within so very confined a scope, it would be replied, that they thought it enough to read the Bible; as if it were possible for a person whose mind fixes with inquisitive attention on what is before him, even to read through the Bible without at least ten thousand such questions being started in his mind as can be answered only from the sources of knowledge extraneous to the Bible. But he perceived that this reading the Bible was no work of inquisitive thought; and indeed he has commonly found that those who have no wish to obtain any thing like extended information, have no disposition for the real business of thinking, even in religion, and that their discourse on that subject is the disclosure of intellectual poverty. He has seen them live on from year to year content with the same confined views, the same meagre list of topics, and the same uncouth religious language. Yet perhaps, if he shewed but little interest in conversing with them on the subject, or sometimes seemed anxious to avoid it, this was considered as pure aversion to religion; and what had been uninteresting as doctrine, became revolting as reproof\*." (p. 120—122.)

Mr. Foster next proceeds to notice the prejudices which may be excited in the mind of a person of refined taste and intellectual acquirements by the vulgar religious habits of some Christians, by their strange grimaces and coarse conversation, especially if his education had been in the society, and under the inspection and controul of persons, whether parents or any other friends, whose religion was in a form so unattractive to taste. One extract we shall give from this part of the essay, because we think it calculated to be particularly useful, at least in the way of caution, to many of our readers.

"The religious habits of some Christians may have revolted him excessively. Every thing, which could even distantly remind him of grimace, would inevitably do this; as, for instance, a solemn lifting up of the

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\* "I own," says Mr. Foster with much truth and propriety, "that what I said of Jesus Christ's gladly receiving one of the humbler intellectual order for his disciple, will but ill apply to some of the characters that I describe."

eyes, artificial impulses of the breath, grotesque and regulated gestures and postures in religious exercises, an affected faltering of the voice, and, I might add, abrupt religious exclamations in common discourse, though they were even benedictions to the Almighty, which he has often heard so ill-timed as to have an irreverent and almost a ludicrous effect. In a mind such as I am supposing, even an increased veneration for religion will but increase the dislike to these habits. Nor will it be reconciled to them by a conviction, ever so perfect, of the sincere piety of the persons who practise them.

"In the conversation of illiterate Christians, he has perhaps frequently heard the most unfortunate metaphors and similes employed to explain or enforce evangelical sentiment, and probably if he twenty times recollected that sentiment or subject, or if he met with it from some other quarter, the repulsive figure was sure to recur to his imagination. If he has heard so many of these, that each Christian topic is associated with its appropriate image, you can easily conceive that a lively impression of the pure spirit of the subject itself is requisite to preclude the disgust, and banish the associations. Here I might observe, it were desirable that some one would suggest to Christian teachers the propriety of not amplifying the less dignified class of those metaphors which it may be very proper to introduce, and which perhaps are employed, in a short and rapid way, in the Bible. I shall notice only that common one, in which the benefits and pleasures of religion are represented under the image of food. I do not recollect that, in The New Testament at least, this metaphor is ever drawn to a very great length. But from the facility of the process, it is not strange that it has been amplified, both in books and discourses, into the most extended descriptions; and the dining-room has been exhausted of images, and the language ransacked for substantives and adjectives\*, to diversify the entertainment. The metaphor, in its simple unexpanded form, may often serve as an apposite illustration, without lessening the subject; but will it be no degradation of spiritual ideas thus extensively and systematically to transmute them, I might even say *cook* them, into sensual ones? No analogy between great things and mean ones ought to be pursued, for the

mere sake of analogy, beyond the extent of necessary illustration." (p. 125—127.)

Mr. Foster closes this part of his subject with an attempt to correct, in the supposed intellectual observer, that fastidiousness of taste which repels him from Christianity on account of the low and disgusting form which it is sometimes made to assume. The passage is too long, or we should with pleasure have extracted the whole. It is full of the most important and energetic thoughts, and deserves to be carefully studied by every one who is disposed to neglect or condemn the Gospel.

The two next letters of this essay are devoted to the consideration of another of the causes in question; which the author thinks is *the peculiarity of language* adopted in the discourses and books of the teachers of evangelical religion, as well as in the letters and religious conversation of Christians. The assemblage of the best writers in the language, he observes, have created and fixed a grand standard of general phraseology. Deviations from this standard he considers to be, first, by a mean or vulgar diction, which is below it; or secondly, by a barbarous diction which is *out of it*, or foreign to it; or thirdly, by a diction which though foreign to it, is not to be termed barbarous, because it is elevated entirely above the authority of the standard by a super-human force or majesty of thought, or a super-human communication of truth. Mr. Foster first attends to the phraseology of evangelical divines† as coming under the second of these deviations.

† This unfortunate epithet has been made the subject of so much discussion, that one is almost tired of hearing it mentioned. The following note, however, of Mr. Foster is so sensible and apposite, that to prevent, if possible, the sneers and evils of opponents, we subjoin it as a good explanation of the term. "When I say *Evangelical Divines*, I concur with the opinion of those who deem a considerable, and, in an intellectual and literary view, a highly respectable class of the writers who have professedly taught Christianity to be *not* evangelical. They might rather be deno-

\* Dainties, love-feasts; sweet, rich, fat, *savoury* (the king of this whole tribe of adjectives), delicious, and a great many more.

"I suppose," says he, "it will be instantly allowed, that the mode of expression of the greater number of evangelical divines and professors, is widely different from the standard of general language, not only by the necessary adoption of a few peculiar terms, but by a continued and systematic cast of phraseology; inasmuch that in reading or hearing five or six sentences of an evangelical discourse, you ascertain the school by the mere turn of expression, independently of any attention to the quality of the ideas. If, in order to try what those ideas would appear in a different form of words, you attempted to reduce a paragraph to the language employed by intellectual men in speaking or writing well on general subjects, you would find it must be absolutely a version." (p. 144, 145.)

Perhaps my description of this manner, continues Mr. Foster, exaggerates; but that there is a great systematical difference between it and the true classical diction, is most palpably obvious, and I cannot help regarding it as an unfortunate circumstance.

"It appears to me," he adds, "that Christian doctrine should be given, if it can, in that uncoloured neutral vehicle of expression which is adapted indifferently to common serious subjects, and may therefore be called the language of generality, and which should become peculiar on any one subject only just so far as that subject has indispensable peculiar terms. That in such a vehicle Christian truth can be discriminatively conveyed, is proved by a very few perfect examples of living and dead writers, and by many partial ones. It might be proved also by the practicability of making such a version as I was just now supposing, of any discourse or treatise where the peculiarity of phrase prevails. Evangelical sentiment might be very specifically presented in what should be substantially the diction of Addison or Pope. And if even Shaftesbury, Bolingbroke, and Hume, could have become Christians by some mighty and sudden efficacy of conviction, and had determined to write thenceforth in the spirit of the Apostles, they would have found no

minated moral and philosophical divines, treating very ably on the generalities of religion, and on the Christian morals, but not placing the economy of redemption exactly in that light in which the New Testament appears to me to place it.

radical change necessary in their style." "It would be striking to observe how a diction which appears most perfectly pagan, provided it be of a strong and dignified character, would become christianized by a very slight change, if the real presence of a Christian spirit, as well as the denominating terms of a Christian subject, were introduced." (p. 150—152)

The author then gives several very weighty reasons to justify the wish that such language had been much more generally employed. Amongst these are the two following, which are peculiarly important, viz. that *hypocrisy* would find a much greater difficulty, as far as speech is concerned in supporting its imposture, if a more general language were employed in religion: and that if this alteration of language were adopted, some of the sincere disciples of evangelical religion would much more distinctly feel the necessity of a *clear intellectual hold* on the principles of their profession.

Mr. Foster next proceeds to consider the objection which may be urged against his views respecting religious language, that the diction which he has been describing has grown out of that of the Bible, especially of the New Testament, which it will, perhaps, be also asserted, that Christian instructors will do wisely to imitate. This objection is treated with much acuteness and judgment by our author. In opposition to it he observes, that the diction which he is censuring does not produce the solemn impression of Scriptural language, and is therefore not the proper model for Christian instructors; and that its meaning is not so exactly and promptly comprehended, as if the ideas were perspicuously expressed in the language employed on general subjects.

"Why should the diction," says Mr. Foster, "of one part of the sacred writings be imitated and another avoided? No man would think of narrating a fact even of the Scripture history in the biblical forms of narrative expression. Why then should not the truths of a more doctrinal kind be taught from the Bible in the lan-

guage that most belongs to our mental habits?—Let the oracles of inspiration be cited continually, both as authority and illustration, in a manner that shall make the mind instantly refer each expression that is introduced to the venerable book from which it is taken; but let *our* part of religious language be simply ours, and let those oracles retain their characteristic form of expression unimitated and unique to the end of time." (p. 168, 169.)

Mr. Foster admits, that there are many single terms of the biblical diction, especially of that of the New Testament, which seem necessarily employed in the language of religion, and are almost peculiar to it; such as grace, sanctification, covenant, salvation, and some others. But he contends, that this theological peculiarity does not belong to the original words, and that some of the terms of the English New Testament which have now acquired a pre-eminence in the diction of divines, were adopted by the first translators as simply common words, though from their disuse in other subjects, they now seem to be exclusively appropriated to evangelical religion. With respect to some of these terms, Mr. Foster allows, that they could not easily have followed the alteration of general language: but he thinks, that many of them might have been advantageously exchanged for others of sufficiently parallel meaning.

"As for instance," he observes, "piety might have been substituted for godliness, improvement for edification, desire for lust, justice for righteousness, affliction for tribulation, sensual for carnal, happiness for blessedness. Even the term salvation might oftener have been exchanged for deliverance, behaviour for conversation, and grace for favour or kindness. The sacredness which some good men seem to feel in a peculiar class of terms is imaginary, since the peculiarity itself is in a great degree modern and adventitious." (p. 171, 172.)

In the general view of this point we fully agree with Mr. Foster; though as to several of the single terms which he has mentioned, we do not think that they could often be exchanged with advantage for

any others. Indeed it has been one object of the labours of the Christian Observer, an object, however, the prosecution of which has given no small offence to some well meaning persons, to correct the religious taste, in those very particulars which have given occasion to the animadversions of Mr. F. We may be supposed therefore to view with pleasure the accession of so potent an auxiliary; and we do very cordially return him our thanks for his aid in this important work. But there are extremes to be avoided in this case, as in every other. Mr. F. has very ably exposed that which is most common amongst evangelical preachers; but he is, perhaps, in danger of recommending the other. Scriptural terms ought not to be too frequently and indiscriminately used, but neither ought they to be fastidiously and systematically avoided. Some of them have, unquestionably, a peculiar and forcible meaning which no others can so well express; and which if altogether discarded, there is reason to fear, that with the language, many of the most important subjects in theology would be either entirely forgotten, or so greatly altered and obscured, as to lose much of their genuine force and effect. It is also to be feared, that were the diction recommended by Mr. Foster to be adopted in its utmost extent, the doctrinal terms of the Scriptures would become gradually unintelligible if not disgusting to persons of literary taste, from the total disuse of it in theological writings or discourses; as the Scripture style itself was unhappily confessed to be by the celebrated Dr. Conyers Middleton, from his exclusive familiarity with the classical writers. It is evident, therefore, that most of the terms in question ought to be retained, and brought forward by our divines upon every appropriate occasion; though their general style may and ought to be such as a man of taste and judgment may be able to approve.

This letter closes with some severe

but just strictures on the great body of evangelical authors. Here we again hail him as a valuable and powerful ally.

The next letter proceeds from the consideration of the causes which are associated immediately with the *object*, and by misrepresenting it, render it less acceptable to refined taste, to those which operate by perverting the very principles of this taste itself, so as to make it dislike the religion of Christ, even if presented in its own full and genuine characters, cleared of all these associations. Mr. Foster remarks chiefly on one of these causes.

"I fear," says he, "it is incontrovertible that far the greatest part of what is termed Polite Literature, by familiarity with which taste is refined, and the moral sentiments are in a great measure formed, is fatally hostile to the religion of Christ; partly, by introducing insensibly a certain order of opinions unconsonant, or at least not identical, with the principles of that religion; and still more, by training the feelings to a habit alien from its spirit. And in this assertion, I do not refer to writers obviously irreligious, who have laboured and intended to seduce the passions into vice, or the judgment into the rejection of divine truth; but to the general assemblage of those elegant and ingenious authors who are read and admired by the Christian world, held essential to a liberal education and to the progressive accomplishment of the mind in subsequent life, and regarded as so far co-incident, at least, with Christianity, as not to injure the views and temper of spirits advancing, with the New Testament for their chief instructor and guide, into another world." (p. 183, 184.)

Though it is *modern* literature which the author has more particularly in view, he takes occasion previously to review the spirit and tendency of the ancient biographers and poets, in order to shew the injurious influence of their writings with reference to the spirit and design of Christianity. This part of his subject is executed in a very ingenious and masterly manner indeed. Homer, Virgil, and Lucan are made to pass under a severe scrutiny in a moral and religious point of view.

As a specimen of Mr. Foster's execution of this part of his work, we add the following observations on the last of these writers:

"The eloquence of Lucan's moral heroes does not consist in images of triumphs and conquests, but in reflections on virtue, sufferings, destiny, and death; and the sentiments expressed in his own name have often a melancholy tinge which renders them irresistibly fascinating. He might seem to have felt a presage, while musing on the last of the Romans, that their poet was soon to follow them. The reader becomes devoted both to the poet and to these illustrious men; but, under the influence of this devotion, he adopts all their sentiments, and exults in the sympathy; forgetting, or unwilling, to reflect, whether this state of feeling is concordant with the religion of Christ, and with the spirit of the apostles and martyrs. The most seducing of Lucan's sentiments, to a mind enamoured of pensive sublimity, are those concerning death. I remember the very principle which I would wish to inculcate, that is, the necessity that a believer of the gospel should preserve the Christian style of feeling predominant in his mind, and clear of every incongruous mixture, struck me with great force amidst the fascination and enthusiasm with which I read many times over, the memorable account of Vulteius, the speech by which he inspired his gallant band with a passion for death, and the reflections on death with which the poet closes the episode. I said to myself with a sensation of conscience—What are these sentiments with which I am burning? Are these the just ideas of death? Are they such as were taught by our Lord? Is this the spirit with which St. Paul approached his last hour? And I felt a painful collision between this reflection and the passion inspired by the poet. I perceived with the clearest certainty that the kind of interest which I felt was no less than a real adoption, for the time, of the very same sentiments by which he was animated." (p. 203—205.)

"And why," asks our author, "do I deem the admiration of this noble display of moral excellence, i. e. in the heathen worthies, pernicious to these reflective [reflecting] minds in relation to the religion of Christ? For the simplest possible reason; because the principles of that excellence are not identical with the principles of this religion." The man of taste "has felt the animation which pervaded his soul in musing on the virtues, the sentiments, and

the achievements of these dignified men, suddenly expiring, if his thoughts turned to the virtues, sentiments, and actions, of the Apostles of Jesus Christ." (p. 209.)

The practical result of such observations Mr. Foster thinks should be the utter condemnation of classical antiquity, so far as it is implicated in this charge. But this is surely too harsh a judgment. For many reasons, which we have not room to specify, the ancient authors ought not to be thus severely reprobated. We would rather say, let them be read with caution, under the direction of an intelligent and religious tutor; and let the false principles and sentiments which they contain, be exposed and corrected as they occur, as Milton advises in his Tractate on Education, by a reference to the Holy Scriptures.

In the next letter, Mr. Foster proceeds to make some observations, with relation to the same object, on *modern* polite literature. He confines his view chiefly to that of our own country, and to those writers who are professedly believers in Christianity. This school is composed of poets, moral philosophers, historians, essayists, and the writers of fiction. Now, says the author, if the great majority of these authors have injured and still injure their pupils in the most important of all their interests, it is a very serious consideration, both in respect to the accountableness of the authors, and the final effect on their pupils. Mr. Foster maintains that they are guilty of this injury\*.

In the first place, he considers that the alleged injury has been done, to a great extent, by *omission*, or rather it should be called *exclu-*

\* In a note on this part of his subject, Mr. Foster brings a heavy charge against the late Sir William Jones, for writing his Hymns to the Hindoo Gods. Though we think that there is some foundation for this charge, yet it seems to us rather unfairly urged, as those productions were evidently intended by their accomplished author, merely as illustrations, like many of his Dissertations of the Hindoo Mythology, and to be serviceable in the same way.

sion—that is, by the absence of that Christian tinge and modification, which should be diffused universally through the sentiments that regard man as a moral being. Mr. Foster pursues this general charge at some length; and then proceeds to specify more distinctly several of the particulars in which he considers the generality of our fine writers as disowning or contradicting the evangelical dispensation, and therefore beguiling their readers into a complacency in an order of sentiments that is unconsonant with it. Thus, the *good man*, the man of virtue, he observes, who is necessarily presented to view ten thousand times in the volumes of these writers, is *not a Christian*. His character could have been formed though the Christian revelation had never been opened on the earth, or though all the copies of the New Testament had perished ages since; and it might have appeared admirable, but not peculiar. Again, says Mr. Foster, moral writings are instructions on the subject of *happiness*; but the doctrine of this subject as declared in the Gospel is not that which our accomplished writers in general have chosen to sanction. The same observation is next applied with respect to the doctrine of a *future state of immortality*, as a principle of action.

Another article, says our author, in which the Anti-Christian tendency of a great part of our productions of taste and genius is apparent, is the style of *consolation* administered to distress, old age, and death. We wish that our limits would permit us to extract some passages from this part of the essay, which are remarkably just and beautiful; but we must hasten to the remainder of it. In the last letter, Mr. Foster continues his enumeration of particulars in which our polite writers differ from the sacred records. The instances which he mentions are the following: viz. their opinions respecting the moral condition of mankind; redemption

by Jesus Christ, where any allusion to it occurs, and the Anti-Christian motives to action which they more than tolerate, particularly that of the love of glory. Some observations are then added respecting the several *classes* of the authors thus censured. We trust our readers will excuse our not inserting the remarks which follow on some of the historians, and on our two celebrated essayists, Addison and Johnson. We wish that the censures which they contain on the latter writers were unfounded in truth; but we cannot avoid concurring in the justness of them.

The poets, with two or three splendid exceptions, are next subjected to the censure of our author, who after a few just observations on novel writers, thus concludes this singularly able and ingenious essay.

"At the close of this review of our fine writers, it appears to me a most melancholy consideration that so many accomplished and powerful minds should have been in a world, where the noblest cause which that world ever saw was inviting their assistance, and that this cause should have vainly sought even their neutrality. They are gone into eternity with the guilt resting on them, of having employed their genius, as the magicians their enchantments against Moses, to counteract the Saviour of the world.

"Under what restrictions then ought the study of polite literature to be conducted? I cannot but have foreseen that this question must return at the end of these observations; and I acknowledge, that I am not prepared to answer it. But neither am I required. It is enough for the purpose of this essay to have illustrated the fact, that the grand mean of mental cultivation is one of the causes of aversion to Christianity; and if you, my dear friend, or any other person who may read these letters, shall be convinced that the representation is just, it will be the concern of individual judgment to consider and adopt the needful precautions against the pernicious influence. I trust it will cogently press conscience, that nothing less than the most serious exertion of that judgment will be justice to so great an interest." (p. 296, 297.)

Having finished our examination of these volumes, we have only to

add a few general observations on the whole; which must, however, be very brief, as we have already extended our review to an unusual length. The view which we have given of Mr. Foster's sentiments on the different subjects of his essays, will enable our readers to form a tolerably correct judgment of them; and the remarks which we have occasionally made, sufficiently express our own opinion respecting them.

They are, as we before observed, the production of a man of original genius, and abound with the most vigorous and impressive sentiments on some highly interesting and important subjects. The author is evidently one who has not only thought for himself, but in a manner very different from what is commonly met with in the present day. He has taken a comprehensive and scrutinizing survey of human nature, and is well acquainted both with its strength and weakness. His powers of discrimination both with respect to characters and opinions, are particularly striking, and the force and energy of his thoughts, and the brilliancy of his imagination, have enabled him both to expose error, and to recommend truth, in a very convincing and attractive manner.

We should suppose, from the general tenor of these volumes, that they are very much the result of personal reflection and experience. The author seems to have taken a wide range as to speculative opinion, and to have conducted his researches with a bold and independent spirit. But it is truly gratifying to a Christian Observer, to perceive that he is now established on the *terra firma* of Scriptural truth; and that his object in the essays before us is to recommend and enforce it upon others. Though we could have wished, that Christian principles, wherever they were introduced, had been somewhat more plainly and explicitly stated, we cannot but think, that this publication may have a very beneficial effect, in exciting the attention of

many persons of an intellectual and literary character to just and serious views of religion. The last essay is calculated to be particularly useful for this purpose, by removing many prevailing prejudices against the more peculiar doctrines of Christianity.

On the other hand, in addition to the particular objections which we have already made, we must further observe, that Mr. Foster is apt to express himself upon a variety of points in too strong and unqualified a manner. We have no doubt however, that this arises chiefly from the force with which things strike his mind, and from the liveliness of his imagination; and that it is an error which will be gradually corrected. There is also a general *appearance* of a feeling of contempt for persons of a lower intellectual order, as well as of a spirit of satire; both which stand opposed to Christian humility and charity, and therefore require to be chastised and subdued.

The *style* of these essays seems to deserve some notice. It is generally nervous, animated, and eloquent; and it abounds with fine and happy illustrations: but it is also, occasionally obscure, inflated, and rhetorical. The sentences are frequently too long and involved, and the expressions are sometimes quaint and inaccurate. The *style* indeed, is by no means that which is appropriate to letters or essays, as it is defective in those points which are peculiarly characteristic of that species of writing,—namely, simplicity, perspicuity, and ease. These are faults, however, of a comparatively trivial nature; and they are such as a little attention may easily correct. We trust that a second edition of this work, which we understand is already in the press, will leave but little room for objection in any material point. In the mean time, we have no hesitation in saying, that we think it very highly creditable to the genius, talents, and principles of the author, whom we again hail with sincere

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pleasure, as a distinguished ally in the cause of moral and religious truth: and we can certainly recommend it to our readers as calculated to afford them no common degree of gratification and instruction.

*A Letter to a Friend, occasioned by the Death of the Right Honourable William Pitt.* London, Hatchard. 1806. 8vo. pp. 24.

WE seldom have it in our power to notice those pamphlets which are called forth by the passing events of the day. In general, indeed, they are removed from the sphere of our review by the exclusively political aspect which they assume. The tract before us furnishes an honourable and an useful exception. Its object is to deduce from the death of our great and lamented statesman, some important instruction for the benefit of those who survive, and particularly of those who succeed him. And this object the author has accomplished in a manner which strongly marks both his talents as a writer, and his piety as a Christian. Our limits will permit us to give only one extract as a specimen of this performance, and we shall be much gratified if it encourages any of our readers to peruse the whole.

After twenty pages of very judicious reflections, of which our limits will not permit us to give even an abstract, the author thus expresses himself at the close of his letter.

But what if the voice of Mr. Pitt could now reach a British cabinet? What if it could now command the attention of a British senate? What are the suggestions which, with his present views, be it more or less that his views are corrected and enlarged; what are the suggestions, which, with his present views he would now be earnest to enforce upon public men.

With solicitude inexpressibly greater than he ever felt on any subject of temporary concern, he would entreat Statesmen and Politicians habitually to bear in mind not only that they have a country to protect, and a King to serve, but that they have also a Master in Heaven. "Discharge your duty," he would exclaim, "to your country and to your King in singleness of heart, as

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unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart: with good will doing service, as to the Lord, and not to men. Be not ashamed of your God and your Redeemer. Hold forth the word of life before the eyes of all men, as the spring of action, as your supreme and universal law. Hold it forth by measures conformable to its dictates; hold it forth by the steadfast avowal of the principles which it teaches, of the motives which it enjoins. By the rules which it delivers, by the spirit which it inculcates, try all your proceedings. Urge not the difficulties of your situation as a plea for sin. To you, to every man, belongs the assurance; *My grace is sufficient for thee*. Expel iniquity from your system. Will you say that the machine of Government cannot pursue its course, unless the path be smoothed by corruption? Will you say that the interests of your country cannot be upheld, unless a distant quarter of the globe be desolated to support them? Will you say that the security of the free Briton will be endangered, unless the *man-stealer*, against whom God has denounced his curse, receive from you licence and protection? Will you say, that if rapine and murder will at any rate be continued, you are warranted in becoming the despoilers and the murderers yourselves? Is this to be a terror to evil-doers? Is this to cleanse yourselves from all filthiness of the flesh and spirit? Is this to perfect holiness in the fear of God? Is this to abstain from all appearance of evil? Is this to have the answer of a good conscience towards God? Is it not practically to aver to the Most High—The laws, O God, which Thou hast promulgated for the administration of Thine own world, are inadequate to their purpose. That which Thou commandest, we discover to be in many instances detrimental. That which Thou prohibitest, we perceive to be in many cases necessary. Forgive, approve, reward us, for introducing, as occasion requires, the needful alterations and exceptions.—Do you start at the thoughts of such language? Speak it not by your deeds. Obey the precepts of your God; and leave consequences in his hands. Distrust not his truth. Dare to confide in his Omnipotence. Believe that *it is righteousness which exalteth a nation: that sin is a reproach to any people: that nations shall be punished for their iniquities*. In unfeigned humility; in constant prayer; in watchfulness against transgression; not slothful in business, but fervent in spirit, serving the Lord; hope for the divine blessing on your

counsels and exertions through that adorable Mediator, by whom all blessings are dispensed to man. Look to the day of account before his tribunal. Think that betimes, which you will think at last. Judge all things now by the standard by which you are to be judged. If you may not save your country; forfeit not the salvation of your soul." (p. 21—24.)

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*The Churchman's Confession, or an Appeal to the Liturgy, being a Sermon preached before the University of Cambridge, Dec. 1, 1805. By the Rev. CHARLES SIMEON, M. A. Fellow of King's College, Cambridge. Cambridge, Deighton, London, Rivingtons. pp. 30. price 1s.*

THE object of this sermon is to prove, by an appeal to Scripture, and to the acknowledged principles of every member of the Church of England, as they are expressed in the general confession at the opening of our liturgy, the unimpeachable orthodoxy of those ministers of the establishment, (however they may be reviled by the ignorant as enthusiasts and visionaries), who strenuously and invariably press upon the consciences of their hearers the following grand topics of evangelical doctrine, viz.

1st. "That every man is a sinner before God;—that both the actions and the hearts of men are depraved;—that whatever difference there may be between one and another with respect to open sin, there is no difference with respect to their alienation from God, or their radical aversion to his holy will;—that on account of their defection from God, they deserve his heavy displeasure;"—"and that all men without exception must perish, if they do not turn to God in the way that he has prescribed." (p. 8.)

2nd. "That in order to obtain salvation, two things are necessary, 'repentance towards God and faith in our Lord Jesus Christ,' meaning by repentance "such a deep sense of guilt and danger, as leads men with all humility of mind to

God, and stirs them up to a most earnest application to him for mercy;—that we must feel sin to be a burthen to our souls, must be made to tremble at the wrath of God which we have merited, and must cry to him for deliverance from it:—“And that this must be our experience, not merely after some flagrant transgression, or on some particular occasion, but at all times: it must be as it were the daily habit of our minds.” (p. 14.)

3rd. That Christians must practise “every personal and relative duty;”—that “not satisfied with that standard of holiness which is current in the world,” they must aim at “a higher tone of morals,” being not only sober and honest, but leading lives “entirely devoted to God;—that it is every man’s duty to delight himself in God, and to have such a lively sense of Christ’s love to him, as shall constrain him to an unreserved surrender of all his faculties and powers to the service of the Lord;—that we must live for God, and be like a faithful servant who enquires from day to day what his master’s will is, and enquires in order that he may do it;—that as a servant who had neglected his duties through the day, would feel ashamed and afraid of his master’s displeasure, so should we feel ashamed and afraid, if any day pass without our having executed to the utmost of our power the duties of it;—that we should walk as on the confines of the eternal world, and act as persons who must shortly give account of every talent that has been committed to them;—that to be ‘dead unto the world,’ and ‘alive unto God,’ to attain more and more of the divine image, to ‘grow up into Christ in all things,’ to enjoy fellowship with God, and anticipate the enjoyments of heaven, is our duty, and should be our daily study and delight.”

The preacher, we think, has prov-

ed his point, and has thus given us a test whereby we may try the discourses which we hear, as well as the state of our own souls. And it is evidently also a test which will condemn all those preachers “who descant on the dignity of our nature, the goodness of our hearts, and the rectitude of our lives;”—“who tell us that we are to be saved by our works, and who would thus lull us asleep in impenitency, and divert our attention from the Saviour of the world;”—“who plead for a conformity to the world, and decry all vital godliness as enthusiasm;”—“who separate the different parts of religion, inculcating some to the neglect of others, magnifying works to the exclusion of faith, or establishing faith to the destruction of good works, or confounding faith and works, instead of distinguishing them as the fruit from the root.”

All those persons are also condemned by it who do not “from their inmost souls lament the numberless transgressions, and the unsearchable depravity of their hearts;”—who do not “feel that they deserve the wrath of the Almighty,” so that they can find no peace but in pleading with God the merits of his son;—to whose souls Christ is not “precious,” and who do not make him their “all in all;”—who are not “at the same time renewed in the spirit of their minds;”—who do not “hate sin,” and “account ‘the service of God to be perfect freedom’;”—who do not, instead of wishing to have the law of God reduced to the standard of their practice, desire to have their practice raised to the standard of that law;—and who do not “labour to ‘shine as lights in a dark world,’ and ‘to shew forth in their own conduct the virtues of him that hath called them’.”

We have perused this sermon with pleasure and profit, and we confidently recommend it to our readers.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

### GREAT BRITAIN.

A FOURTH volume of Sermons from the MSS. of President Davies of America ; the Rev. Job Orton's Letters ; Letters on Natural History by Mr. Bigland ; and a new edition of the works of Franklyn, will soon make their appearance.

Accounts of the Life of Lord Nelson are preparing by Mr. Bowyer ; and by J. M'Arthur, Esq. and the Rev. J. S. Clarke.

Dr. Toulmin has announced his intention of publishing a continuation of the History of Dissenters from the period of the Revolution to the present time.

In the press :—The History of Scotland related in familiar conversations, with moral remarks, by Mrs. Helme ; Considerations on the Debates in Parliament on the Catholic Petition, by Sir J. Throckmorton ; and Fenelon's Dialogues on Eloquence, and Letters on Poetry, Rhetoric, History, &c. translated from the French by Edward Williams, D. D.

The temporary house of the London Institution in the Old Jewry was opened on the 18th of January for the use of Proprietors and Life Subscribers. The reading rooms are well supplied with daily and monthly journals ; and the library already contains a valuable collection of books.

The long desired measure of restricting the Medical Profession to the hands of none but well-instructed practitioners, in the country as well as in London, is, it is said, at length about to be carried into effect. The provisions, so far as they concern regular practitioners, are to be prospective, and consequently will not operate on the present generation ; but, as these die away or retire, their places will be occupied by persons of suitable and competent education.

Mr. WEBB, mine agent to His Royal Highness the Prince of Wales, has discovered a most valuable Copper Mine, in the Tamer river, which divides the counties of Devon and Cornwall. This mine was opened on the 19th of September last ; and a rich vein of copper ore, four feet wide, was cut in a steep hill, nearly 50 fathom from the river, which promises to make one of the finest mines ever discovered in either country, as it resembles the famous Anglesea mine, requiring no windlass, nor any thing but a wheel-barrow

to take out the ore. The cost of opening the mine was not more than thirty pounds.

Mr. WOOLF has lately made some considerable improvements in the *Steam Engine*, whereby a great saving is effected in the fuel, and the danger of explosion fully obviated. If steam be sufficiently expanded to counterbalance the pressure of the external atmosphere, it is well known that the engine will work. Mr. Woolf has discovered that a fortieth part of common steam, expanded forty times as much, will still work the engine.

The following is a method of preparing a luminous bottle, which will give sufficient light during the night, to admit of the hour being easily seen on the dial of a watch.—A phial of clear white glass, of a long form, should be chosen, and some fine olive oil should be heated to ebullition in another vessel. A piece of phosphorus, of the size of a pea, should be thrown into the phial ; and the boiling oil carefully poured over it, till the bottle is one-third filled. The phial must then be corked ; and, when it is to be used, it should be unstopped, to admit the external air ; and then closed again. The empty space of the phial will immediately appear luminous, and will give as much light as a dull ordinary lamp. Each time that the light disappears, on removing the stopper it will re-appear. In cold weather the bottle should be warmed in the hand before the stopper is removed. A phial thus prepared may be used every night for six months.

The following is the number of books, in various departments, published, in London, in the year 1805 :—Divinity, 104 ; History, Antiquities, and Topography, 33 ; Biography, 27 ; Voyages and Travels, 27 ; Politics, Political Economy, and Commerce, 98 ; Law, and Trials, 24 ; Medicine, 67 ; Philosophy, Mathematics, Natural History, and Astronomy, 33 ; Agriculture, 9 ; The Arts, 17 ; Poetry, 84 ; Drama, and Dramatic Criticism, 33 ; Novels, 75 ; Education, 20 ; Military and Naval, 16 ; Miscellanies, 69 :—Total, 741.

The Duke of Argyle has presented the Highland Society of Scotland with £1,000. as the commencement of a fund for educating the younger sons of Highland Gentlemen for the Navy.

## FRANCE.

The French have lately employed themselves very actively in advancing those economical improvements in Fire Places, which Count RUMFORD introduced. On some suggestion by M. OLIVIER, GUITON and BERTHOLET have lately made a report to the class of physical sciences of the National Institute, and state them to produce the following advantages :—1. To reduce the tunnels of the chimnies to dimensions so small, that they cannot be liable to smoke : 2. To burn, without producing any smell, all sorts of combustibles; and so completely, that no visible smoke escapes from the top of the chimney : 3. To retain at pleasure, within the apartments, by well-managed circulations, all the heat which the combustible can disengage, or to direct part of it into the neighbouring apartments, or superior stories : 4. To regulate, in this manner, the degree of heat which is required : 5. To afford, by a par-

ticular kind of shelf, placed immediately above the fire, the convenience of boiling liquors in porcelain dishes : 6. To be susceptible of all kinds of decorations that may be desired.

## DENMARK.

The Lectures of Dr. Gall on Craniology have met with a flattering reception at Copenhagen. He intends visiting Paris before he publishes his system.

## GERMANY.

Dr. Struve has contrived, it is said, an apparatus, to shew by means of Galvanism, whether the appearances of death be real.

## RUSSIA.

The Russian Circumnavigator, Captain Krusenstern, who after his return from a voyage round the world, had conveyed the Russian Ambassador to Japan, has, after remaining seven months in that country, returned to Kamtschatka.

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 LIST OF NEW PUBLICATIONS.
 

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## THEOLOGY.

A Sermon, preached in the Parish Church of St. Andrew, Holborn, on Sunday, January 5, 1806, on occasion of the death of the Rev. Charles Barton, M. A. late Rector of the said Parish. By the Rev. Charles Pryce, M. A. Joint Curate of St. Andrew's. 1s.

Moral Reflections and Anticipations on the Opening of the present Year; a Sermon addressed principally to Young Persons. By Joseph Barrett. 1s.

A Sermon, sacred to the Memory of the Honoured Dead, and particularly of the late James Currie, M. D. preached at the Chapel in Paradise-street, Liverpool, November 17, 1805. By the Rev. G. Walker, F. R. S. 1s. 6d.

A Sermon preached in the Scots' Church, London Wall, on the day appointed for a General Thanksgiving. By Robert Young, D. D. Dedicated, by Permission, to His Royal Highness the Duke of Sussex. 2s.

A Sermon, preached on the day of General Thanksgiving, December 5, 1805, in the Parish Church of Kells. By the Most Rev. T. L. O'Beirne, D. D. Lord Bishop of Meath. 2s.

A Sermon, preached on the day of Thanksgiving for the Victory off Cape Trafalgar. By the Rev. James Moore, LL. B. 1s.

A Dissertation on the Prophecies that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great Period of 1,260 Years; the Papal and Mahomedan Apostasies; the Tyrannical Reign of Antichrist, or the Infidel Power; and the Restoration of the Jews. By George Stanley Faber, B. D. 8vo. 2 vols. 16s.

A Sermon, preached at the Great Synagogue, Duke's Place, on the day of General Thanksgiving. By the Rev. Solomon Herschel, Presiding Rabbi of the German Jews in London. Rendered into English by a Friend. 1s. 6d.

A Catechism; or, Instruction for Children and Youth in the Fundamental Doctrines of Christianity. By D. Taylor. 4d.

Christ's Sermon on the Mount, with a Course of Questions and Answers, explaining that Portion of Scripture; for the Use of Young Persons. By the Rev. J. Eyton. 1s.

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## RELIGIOUS INTELLIGENCE.

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### TARTARY.

We insert a few extracts of letters lately received by the Edinburgh Mission Society from their Missionaries settled at *Karass* in Russian Tartary.

"10th July, 1805.

"Our Family," they say, "is now considerably increased. Besides Europeans, it consists of nineteen natives, old and young, who are all in good health. Such of them as are grown up have renounced Mohammedanism, except an old man whom we ransomed, soon after we first settled in this place, to assist us in our work. The children are attentive to

our instructions, and, upon the whole, are very promising. Some of them appear to be under serious impressions, and would on no account go to bed without praying to God. One of them had been sick and thought himself dying. On this account, as he afterwards told Mr. Brunton, he prayed to God almost a whole day, to pardon his sins for Christ's sake. The young man whom we named Davidson, who renounced the superstition of his countrymen more than a year ago, and who has since been firm and fearless in the profession of the Gospel, is soon to be married to one of our native women, of whom we entertain a very favourable opinion. It is

proposed that both of them shall be publicly baptized before they are married; and with a view to this, we have taken for some time past more than ordinary pains in their instruction.

"We are happy to inform the Directors, that Mr. Paterson is now tolerably healthy, and Mr. Dickson much better than he was. We have much cause to be thankful for all our mercies, and trust that we shall by and bye have still better tidings to send you. From various circumstances we begin to hope, that our mission and settlement are in a fair way of flourishing."

"Karass, 1st Aug. 1805.

"During the last month few events of any importance have occurred. We thank God that the family has been in a much better state of health than formerly."

"Abdy, the Mohammedan Priest whom we have so often mentioned, has given up his charge among his countrymen, and has engaged to teach our children to read and write the country languages. The people around us are greatly offended at his coming to us, and some of them have talked of killing him: but though they do this, scarcely any of them have the courage to reprove him. They all seem to stand in awe of him; for although they do not account him one of their most learned Moulies, or priests, yet they all allow him to possess a superior degree of eloquence and good sense. It is but justice to him to mention, that since he came to us he has taught the children with the greatest diligence; and though he has not yet professed his belief of Christianity, he makes no scruple of teaching them the catechisms which Mr. Brunton has composed for them, and several of the children appear to make considerable improvement under him. He has written a letter to you, which he has requested us to forward."

*Letter from Abdy, the Priest of Karass, to the Secretary of the Edinburgh Missionary Society.*

*(Translated from the Arabic.)*

"May there be abundance of peace, and of every blessing to you! Are you well and healthy? May the glorious and true God always preserve you in safety! If you enquire a little concerning our circumstances, I thank God you can know that we are well and in peace. What I have to say is this: last year you sent me a letter, with which I was highly pleased; your true friendship has been evident, to my advantage; wherefore, I write also to you as a friend. With regard to religion too, you have forcible words, which remain firm in

your own mind, and if I cannot take hold of them as you do, you will perhaps be surprised. But one day I was in a similar condition: before I saw your friends, I had not the least doubt with regard to our religion, but ever since I saw them, I have been unable to come to any conclusion with regard to it. A true way there is, I believe, for all the world search for it; and, according to my opinion, all the world would not search for what is unnecessary, and not to be found. A prince who seeks for power, aided by cunning persons around him, might pervert the judgment of a nation by violence and deceit for their own advantage: but no set of persons are able to pervert the judgment of the whole world. If the whole world agree to search for one thing, that thing must exist. The necessity of religion, every man knows; yet every necessary thing is not always found: some even die for want of food, while others are satisfied. God has given us judgment to search for what we need, yet he does not always bring what is necessary in our way. Were it not for this, I should have a clear knowledge of the way to heaven: I know of nothing that is more precious than religion, and surely the religion of God is to be found. Concerning this I have reasoned much; every day I search for what is precious, yet I have never found one jewel; I have not so much as found the riches of this world: But I will not decline to search for the true way, which may the gracious God himself shew me! I have both hope and fear. I have, for fifteen years, been both priest and magistrate among the people about Karass, where my authority has been undisputed: your friends say, however, that the Christian religion is preferable, but, if it do not agree with my own judgment, their approbation of it will be of no advantage to me: the Moslems too, commend their religion, but this will not purify my conscience.

"I have agreed to teach the children of your friends for a sum, which, I am afraid, will be too small for my necessities; but I have a few cattle, and if what your friends give me be not sufficient for my wants, I shall not die for want of food. I thank God, that, to this day, I have had to eat and drink. In this respect I have been comfortable; and, could I find a way that would be of advantage to me at the last day, I would not be afraid of the riches of this world."

"ABDY MO."

The four missionaries who sailed from Leith in May last had arrived at Karass. One of them, Mr. Pickett, thus writes:

"Karass, September 29th, N. S. 1805.

"In the letters which we sent you from Sarepta, (the Moravian settlement) we informed you of the good state of our health, and the great kindness which we experienced from the people there. We cannot express the obligations we are under to them, and in particular to the Rev. Mr. Wigand for the attention which he shewed us, and the assistance we received from him, in procuring the various articles which we stood in need of. We set out from Sarepta on the 4th of this month, and arrived safe here on Monday the 16th. In our journey through the Steppe, (or desert) we met with considerable difficulties, on account of the number of rivers we had to pass; and particularly, we had no small trouble in getting our horses and baggage across the lakes of Manwick."

"Our joy on coming here was somewhat allayed by finding all our friends, more or less, indisposed with an epidemic disorder, which has been raging through the whole of this country: but to our great comfort they all soon got the better of it, except Mrs. Cairns, who was attacked with it more severely than any of them. We are now all busy, endeavouring to put our habitation in as good a condition as we can, to defend ourselves, both against the approaching cold weather, and what we dread as much, the plundering parties of Tartars who traverse the country, and carry off whatever comes within their reach. One of these parties, a few days before our arrival, carried off three horses, and since we came, they have stolen from us no fewer than three oxen and three cows, and to add to our misfortunes, the wolves which sometimes visit us from the mountains, have killed some of our calves. However, we hope soon to have our property in a situation of greater security, and, notwithstanding these and other occurrences of a similar nature, this little settlement wears a very promising appearance. We are greatly pleased with what our friends have done. There are in the family nineteen natives, some of whom have made *very considerable* progress in religious knowledge, and I think that in a short time we shall be warranted to gratify their desire by administering to them the holy ordinance of baptism. J. T. Davidson is a very sensible young man, and discovers on every occasion the greatest boldness in the profession of Christianity. When conversing with the natives about religion, he never fails to express the strongest abhorrence of the bloody, persecuting principles of Mohammedism, and

his warm attachment to the mild and holy doctrines of the Gospel. There is another native, a young woman, of whom all the family think very highly; her Circassian name is Kingy Khan, but since she came here she has got the name of Margaret Davidson. She is remarkably clever and useful, and on every occasion shews the greatest willingness to do all she can for the comfort and welfare of the family. She was ransomed by Mr. Brunton, at her own earnest desire, and immediately renounced Mohammedism, and embraced Christianity. She discovers the greatest willingness to be instructed, in the way of salvation through the death of Christ, and frequently expresses a great dislike at the conduct of the Kabardians, among whom she formerly lived, and calls them a wicked bad people.—Abraham Warrant is a fine lad, and is remarkably useful on account of his speaking both the Tartar and Kabardian languages, with the greatest fluency. He is commonly employed by our friends as their interpreter, when they speak to the Kabardians, which gives him an opportunity of knowing what is said to them; and of this privilege he seems to have availed himself, as he evidently possesses a greater degree of knowledge, than could have been expected from the time he has been at Karass.—The young boy, who is named after you, is very promising, and remarkably well disposed. He is much liked in the family, and he seems to take much pleasure in prayer, and in other religious exercises. The people in the village, who are bigotted to their superstition, beyond what I ever could have imagined, often try to shake his attachment to Christianity. They tell him that, if he believe what the infidels (for so they call us) say to him he will certainly go to hell; but this does not move him in the least. He argues against them in the best manner he can, and when he is at a loss for an answer to any thing, which they say to him, he comes to Mr. Brunton, who furnishes him with an answer, and sets his mind at ease. He seems determined to be a Christian at all hazards." "I have not time for it, or I could mention other children, both boys and girls, who are very promising.—When they are all assembled, and sitting with the rest of the family, round the large room where we meet for worship, it is a pleasing and animating sight. When I think on the different tribes to which they belong, the different parents from whom they are sprung, the great distances from which some of them have come, the remarkable

circumstances in providence by which they have fallen into our hands, and that here they are brought together, from the midst of heathens and Mohammedans, to learn the knowledge of the true God, and of his Son Jesus Christ, through whom, at least some of them, I trust, will become heirs of God, and joint heirs of Jesus Christ:—when I think on these things, I feel what I am not able to express. For my part, I know not where a more pleasant sight, or a more agreeable family, is to be seen. But if I am filled with wonder when I think how these young people have been brought together, I am equally so, when I consider whom Providence has given them for an instructor. Who could have thought that a *Mohammedan Priest* was to give up his charge among his own people, come and live with us, notwithstanding all the danger and obloquy to which it exposes him, and employ himself diligently in teaching the children the principles of Christianity. This is wonderful indeed, and perhaps unprecedented in the history of missions! This encourages us; and will, I hope, induce many with you to pray more fervently, that ‘Zion may stretch forth her curtains’ over the lands that are groaning under the cruel bondage and horrid superstition of Mohammedanism, that so they may be delivered, enlightened, and blessed with the liberty wherewith Jesus Christ maketh those free who truly know his name!

“Many of the people around us begin to perceive the absurdity of the doctrines, which they have hitherto professed, and would willingly come and settle along with us; and not only so, but embrace Christianity, from a persuasion that it is a better religion, could we afford them protection from their tyrannical chiefs, who rule over them with most despotic sway. Several of them have come and told us so themselves. No farther back than yesterday there came two men here, who had a long conversation with Mr. Brunton, and pleaded with him earnestly to go to the Russian General, to see if he would afford them and their families protection, should they come and settle with us, which, they said, they wished to do, for the express purpose of learning the truths of Christianity. Nor is it one or two families, but many that wish to do this; and if we could give them protection, we are persuaded that many would soon flock to this place. At the same time, as I observed before, it must be owned, that great numbers of the people, and especially of those about this village, are excessively

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bigotted to their own faith, and do not seem to rejoice at our arrival.

“Of all the places I have seen, since I came to this quarter of the Russian empire, I have seen none that will bear a comparison with Karass. It is delightfully situated on the side of the Besh-Taw, and surrounded with land of the finest quality. There is a beautiful plain on the east, about a verst from this, extending from the foot of the mountains to a considerable distance. In the midst of it are two Tartar villages. On the south we have a fine hilly country; and on the north and west, the mountains of Caucasus raise their towering heads to the clouds. The sides of them are covered with excellent hard-wood; the beech in particular abounds here, and grows to a prodigious size.—We could not wish to be better situated for wood and water: the former we have in abundance, about a mile and a half off, and the latter runs past our door in a plentiful stream that comes down from the mountains. Owing to various circumstances, we have not yet had it in our power to get any thing done about the land that is to be assigned us; but I hope, that we shall be able in our next letter, to give you satisfactory information on this head.”

The funds of the Society which supports this promising mission are by no means in a flourishing state.

Should any individual wish to employ a little money in ransoming one or more Tartar slaves, with the view of having them instructed in the Christian faith, the missionaries will cheerfully undertake to be the almoners of his bounty. On this subject more accurate information may be obtained from the Rev. *Walter Buchanan*, of Edinburgh, Secretary to the Society.

#### WEST INDIES.

An account has lately appeared of the progress of the methodist missions among the poor negroes in our West India Islands; which, in the almost utter neglect that they experience at the hands of the Church of England\*, can not but impart satisfaction to every feeling mind.

\* We wish to take this opportunity of correcting an error which has been pointed out to us by a respectable correspondent. We had stated, in our number for December last, our belief that of the clergymen sent to the West Indies by the Bishop of London in the capacity of missionaries, none now remained there. In this how-

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In *St. Christopher's*, the mission is said to prosper in a singular degree. "The simplicity, zeal, and piety of thousands of the negroes in that island call for much thankfulness and praise to God," and it is added "that their uprightness of conduct, their fidelity to their masters, and all the Christian virtues which they manifest in their lives, afford strong reason to believe that the work in general in that island is deep and established. And what is perhaps still more pleasing, the white people begin, many of them to delight to attend the preaching of the Gospel. At *Dominica* the society had increased from 50 to above 1000, but the Chapel at Prince Rupert's Bay had been blown down by a hurricane, and the poor people were unable to rebuild it, which proved a considerable hindrance to the mission. The funds of the mission are also stated to be inadequate to the expence. Since the persecuting act of the legislature of *Jamaica* has been disallowed by his Majesty, the mission to that island has again resumed its activity; and could the means be obtained of erecting places of worship, the prospect of usefulness is stated to be considerable. Missions are also established with various degrees of success in the Islands of *Antigua*, *Tortola*, *Spanishtown*, *St. Bartholomew's*, *St. Vincent's*, *Grenada*, *Barbadoes*, and in the *Bahama Islands*, *Bermuda* and *Demerara*.

## CATECHIZING.

We have been favoured with a letter from the Rev. Basil Woodd, Minister of Bentinck Chapel, Paddington, expressing

ever we were mistaken. Two of them, the Rev. Messrs. Territ and Nankivel, we are informed, still continue their labours as missionaries. To the latter a regular living had been offered; but he had declined the offer in order that he might bestow all his time on the poor negroes, hundreds of whom flocked to hear him, and among whom, it is added, he has had some success. We understand that it is in the power of a clergyman in Yorkshire, to furnish a particular account of the proceedings of these missionaries. Should this be the case, we shall be extremely obliged to him for any communications on the subject which he may deem it advisable to make.

his surprise at the unfounded charges against some of his clerical brethren which have been advanced by Mr. Pearson, in a tract reviewed by us in December last. Mr. Woodd for one is so far from neglecting the duty of catechizing, that he has no less than 500 children under his immediate superintendence, to whose religious instruction he devotes, in addition to the afternoon of the first Sunday in each month, two, and for the greatest part of the year three mornings in each fortnight, during which he makes the Church Catechism the basis of his catechetical labours. Mr. Woodd has at the same time obligingly sent us a copy of the tracts which he has published for the benefit of the young. These we have read with cordial approbation, and we recommend them without reserve to all who are concerned in the education of youth, as excellent manuals of religious knowledge and sound instruction. The tracts are as follow:

1. A Card containing Morning and Evening Prayers and Hymns for Children, with a short summary of the Christian religion.
2. A Card containing a Catechism on the Duties of Children to their Parents.
3. A Card containing a Catechism on the Duties of Servants.
4. A short Introduction to the Church Catechism, designed as a first book for Children. Price 2d.
5. The Same with the addition of the Church Catechism, with short Questions and Scripture Proofs, and the Card No. 1. Price 4d.
6. An Explanation of the Church Catechism, containing a plain Account of the Christian Covenant, Creed, Duty, Prayer, and Sacraments, with a short Statement of Baptism, Confirmation, Church Government, the Inspiration of Scripture, &c. &c. 12th Edition. Price 6d.
7. Abridged Explanation of the Church Catechism, with an Appendix containing Cards 2 and 3. Price 2d.
8. A concise Statement of the two Covenants. Price 3d.
9. The Faith and Duty of a Christian, chiefly taken from Bishop Gastrell's Christian Institutes. Price 3d.
10. Advice to Youth, principally designed for young People leaving School. Price 1s. These may all be had of Watts and Bridgewater, Hatchard or Rivingtons.

## VIEW OF PUBLIC AFFAIRS.

## CONTINENTAL AFFAIRS.

THE treaty of peace between AUSTRIA and FRANCE has at length been published. By the articles of this treaty the constitution of the Germanic empire is completely overthrown; and yet the King of SWEDEN is the only member of it who has dared to complain. Bonaparte may be considered as lord paramount of Germany; nor is there any one of its powers who can now venture to move without his permission. As for the Emperor he is thrust out from all concern in that country of which he continues the nominal head. He seems even to have renounced his ancient title of *Emperor of the Romans*, at least no mention is made of it in the treaty; the 5th article of which also acknowledges the French Emperor to be King of Italy. And with this title the absolute dominion of those parts of Italy which had previously been annexed to France is confirmed to Bonaparte; together with the entire cession of all the territories of the *quondam* Venetian Republic. Austria is thus driven out of every part of Italy. The whole of her German dominions also, including all the territory stretching from Gravenau near the river Iltz to Braunau on the Inn, the Tyrol, and whatever she possessed in Swabia and on the borders of Switzerland, have been divided between the new Kings of Bavaria and Wirtemberg, whose kingly dignity is acknowledged in the treaty without even the form of consulting the States of the Empire, and the Elector of Baden. Permission is also given to the first of these three powers to seize and occupy the free imperial city of Augsburgh. In short, Austria has lost, as has been calculated, 1300 square miles of territory containing 2,716,000 inhabitants, and yielding a revenue of upwards of 16 millions of florins, besides all her influence and power in Germany and Italy. The only return made by the treaty for all these cessions is the territory of Wurtzburg in Franconia, which has been given to the Archduke Ferdinand, as an indemnity for some fragments of the Electorate of Saltzburgh which have been taken from him, and added to the Austrian dominions.

This treaty is supposed to contain some secret articles, by which Austria is encouraged to seek an indemnity for her

losses in the West, by seizing some of the Turkish provinces which form the Eastern boundary of her empire. Many circumstances concur in giving probability to this statement, particularly the advance of an Austrian force to the Turkish frontier: and we have little doubt that in a short time some attempt will be made, for which the existing insurrection in Servia and the neighbouring provinces will furnish both convenient pretexts and tempting facilities, not only by the Austrians from Hungary but by the French from Dalmatia, to dismember the Turkish Empire. Any attempt of this kind will naturally excite the jealousy of Russia, and may lead her to anticipate the blow with which the Ottoman power is threatened. What may be the effects of these rumoured movements it is impossible to state. One effect, as is not improbable, may be the downfall of Mahomedanism in Europe; an event, which, if we may believe those who have made the prophetic writings the object of their study, is so closely connected in point of time with the restoration of the Jews to their own land, and with other still more awful and affecting changes, as to excite a peculiar interest in the breast of the christian observer. We are aware that we tread on tender ground, and we therefore gladly retire from it. The transient glance, however, which we have ventured to cast at the possible course of future events, naturally suggests to us, (and we wish to press the thought on the attention of our readers) how very incompetent the wisest politicians are to appreciate the intrinsic value, and the real tendency, of any of those occurrences which, in their turn, excite the opposite and conflicting feelings of hope and fear. The battle of Austerlitz, for example, calamitous as it has appeared to us to be, may possibly only have paved the way for the more speedy developement of "those scenes surpassing fable," which form the subject of the ardent prayers and longing expectations of every true Christian. Indeed under the pressure of events still more distressing, the true Christian, relying on that word of promise—"all things shall work together for good to them that love God:" and confidently believing that all the revolutions of empires are tending to that glorious consummation, when "all the kingdoms of the world shall become the

kingdoms of our God and of his Christ," will not want for sources of consolation. He will indeed be assiduous in the fulfilment of every civil, social, and relative duty, and so much the more *as he sees the day approaching*; but he will at the same time *cast his cares on God*, and commit himself, and all his dearest interests to him, *in well doing*, with a perfect confidence in his wisdom, power, and love.

The Emperor of RUSSIA, probably with a view to the threatened movements of Austria and France, is said to be busily augmenting his force both naval and military in the Euxine and Ionian seas.

The great body of the French army, lately employed in Moravia, is bending its march homewards, and is destined probably to resume its menacing position at Boulogne, where the most stupendous works, intended to facilitate the projected invasion of this country, have been continued without interruption. A large army, however, still continues cantoned in Swabia and its vicinity, for the purpose partly of extorting contributions from the prostrate powers of Germany, and partly probably for that of overawing PRUSSIA. The contributions imposed on Frankfurt alone, have amounted to near £200,000. These merciless exactions manifest, more than any words can do, the rapacity, the contempt of all engagements, and the unbridled despotism, which mark the career of Bonaparte.

The fate of NAPLES has probably been decided some weeks since. The French force under Massena had advanced as far as Rome in execution of the decree of Bonaparte that the present Neapolitan Dynasty had ceased to reign. The British and Russian troops who had landed at Naples have probably re-embarked; and that kingdom must of course fall an easy prey to the arms of France.

It has been reported that a body of Spanish troops was on its march to Portugal, with the professed object of compelling that power to shut its ports against England. And fears have also been entertained lest the free towns in the north of Germany, and even Prussia herself, should be reduced to the necessity of completely excluding all English commerce.

In short, it seems the determination of Bonaparte to extinguish the light of freedom wherever he can exert his power. By his dark decrees, Europe is to consist henceforth only of tyrants and slaves; and to give these decrees effect, Great Britain must be cut off, let the design cost what acts of violence it may, from all commu-

nication with the continent. What a crisis is that at which we seem to have arrived! It is indeed a fearful one; but fearful to many, chiefly from the apprehension that our new ministers may be reluctant to risk their popularity by the adoption of those novel and energetic measures of policy, which the new and unprecedented emergency in which they are placed loudly calls on them to pursue. For our own part, we shrink from the discussion of a subject which so much exceeds our comprehension.

By an article from GENOA it appears, that a considerable commotion had been excited there by the levy of a number of men to be employed in the occupation of Venice. A proclamation issued on this occasion by Le Brun, after using several soothing arguments, thus concludes: "Oh! do not compel me to lay aside the character of indulgence, and to punish those whom I have sworn to render happy. You are surrounded by an armed force. *If a word be spoken you shall ALL be punished, INNOCENT OR GUILTY.*" But it is not merely the horrid ferocity of this proclamation, but the evidence it affords of the progress France is making in the augmentation of her military power, which claims our attention. No sooner is Genoa finally incorporated with France, than its inhabitants are made to bend under a cruel system of conscription. Her martial bands thus augment in proportion to the extent of her acquisitions: and in this way does the ambition of her chief appear to be laying the foundations of universal empire.

Bonaparte returned to Paris on the 26th of January. Previously to his return a letter from him was delivered to the senate announcing the peace of Presburgh, and the marriage of Prince Eugene Beauharnois, "my son," with the Princess Augusta of Bavaria. "I cannot resist," he adds, "the pleasure of remaining with the young couple, *who are models of their sexes.*" This letter was followed by another, communicating a decree of Bonaparte by which he adopts Prince Eugene as his son, and constitutes him and his descendants heirs of the crown of Italy, which in the case of his having no issue, is to devolve on one of the nearest relations of the prince of the imperial blood, who shall then sway the sceptre of France. What must be the destinies reserved for the imperial brotherhood of Bonaparte, if his stepson is already appointed to the inheritance of a kingly throne!

The return of Bonaparte to Paris has been made as grateful to him as the most fulsome

strains of adulation, poured on him from all quarters, and the most flattering decrees of triumphal monuments could make it. The senate met him in a body, and offered him "the homage of the admiration, the gratitude, and the love of the French people."

The north of Germany has been evacuated by the allied forces. The British troops have all returned to England. Prussia has in the mean time taken possession of Hanover. This occupation is stated to be in consequence of an arrangement concluded with Bonaparte, and the professed object of it is to prevent the north of Germany from becoming the theatre of war. His Prussian Majesty is to keep it till the conclusion of a general peace: but whether it will then be restored to its lawful owner seems a very doubtful point.

#### EAST INDIES.

We announced at the close of our last number the lamented death of the Marquis Cornwallis, Governor General of India. This afflicting event took place on the 5th of October last at Ghazee pore, in the province of Benares, where his Lordship had arrived, in his progress to assume the personal command of the army, and to effect, if possible, an adjustment of all existing differences with the native powers. During a long and active life this illustrious nobleman was eminently distinguished by the most honourable and persevering exertions in the service of his country. As a patriot, a statesman, and a warrior, he will ever rank in the first class of British worthies. To his wise and benevolent arrangements during his former administration, may our empire in India be said to be indebted, under Providence, for the happiness and prosperity to which it has attained; and to the great object of restoring and consolidating that happiness and that prosperity, he may be considered as having sacrificed his life. The sacrifice we trust has not been unavailing. The short space during which it pleased Providence to continue him in the government of India, was most assiduously employed in repairing the errors of the preceding administration; in retrenching unnecessary expences; in economizing the company's resources; and above all in allaying the jealousy and distrust which late events had naturally excited, in the minds of the native Princes, respecting the projects of British ambition. It is to be deplored that he did not live long enough to perfect the work of peace which he had so happily begun. We hope, however, that he has laid a solid foundation for

conciliation and confidence, on which his successor will have little difficulty in erecting a durable superstructure. Sir George Barlow who was next in council succeeded to the Government on the death of the Marquis, and fully adopted, as is said, the economical, unambitious, and pacific views of his predecessor. He has since, we are happy to add, been confirmed in that office by the unanimous vote of the Court of Directors.

A monument to the memory of the Marquis Cornwallis in St. Paul's, has been voted by the House of Commons.

#### AMERICA.

The constitution of the United States restrains Congress from abolishing the Slave trade prior to the 1st of January, 1808. The House of Representatives, however, anticipating their constitutional power, sent up a bill for prohibiting the importation of slaves into any State in the Union, from and after the 1st of January, 1808. In the senate the Bill was opposed, and, after a great struggle, rejected, on the obvious principle, that the restriction in the constitutional act postponed the right of legislating for such a purpose, and not merely that of giving an earlier operation to the law. The words of the restriction are, "*the migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year 1808:*" and they appear scarcely compatible with the passing a prospective prohibitory act in 1805. Yet such is the impatience felt in America at the temporary toleration of the slave trade, by any State in the Union, that this violent strain of the constitution was twice supported, even in the senate, by considerable majorities, and was defeated at last only by the Vice-President's casting voice.

This decision took place on the 18th of December last, and is detailed in *The New-York Evening Post* of December 25. The account adds, "it was allowed on all hands, that, as soon as the time arrived when the Congress shall possess the constitutional power of prohibiting the importation of slaves, it would be proper for them to exercise it."

The only American State which admits slaves into its ports is South Carolina, and this proceeding, as was formerly stated, (vol. for 1804, p. 678) gave very great and general umbrage throughout the Union. A motion was lately made in the legislature of that State for renewing the law which interdicted the slave trade. The bill was

carried in the lower house by a considerable majority; but was negatived in the senate by one vote. The congress however has manifested its unshaken antipathy to the Slave Trade, by prohibiting it, in spite of the loudest murmurs of their new citizens of Louisiana, in that extensive province.

A very considerable sensation continues to be felt in America on the subject of the principles asserted by this country respecting the relative rights of belligerent and

neutral nations. We are happy, however, to perceive, that even those who clamour most loudly against the conduct of England, do not attempt to deny that she has much ground of serious complaint; and that there exist many flagrant abuses of the rights of neutrality, which it is no more than equitable on the part of England to suppress. We have little doubt that the reasonableness of our claims will be felt by the sober and dispassionate part of the United States.

## GREAT BRITAIN.

### GENERAL REFLECTIONS.

WE mentioned in our last number the death of Mr. Pitt, and the consequent expectation of a new ministry. The new administration has since been formed. His Majesty who, on a former occasion, is understood to have stedfastly resisted every solicitation to admit Mr. Fox into office, influenced, doubtless, by the circumstances of the present times, appears to have readily consented to the plan of an administration, suggested to him by Lord Grenville, in which Mr. Fox bears a conspicuous part. We cannot help contemplating this act of our Sovereign as peculiarly honourable to his character, since it indicates a disposition which indeed has been also manifested on former occasions, to make his own opinions bend to the force of circumstances, to the temper of parliament, and to the wishes of the people\*. Among the new cabinet ministers, not one is to be found who was a member of the immediately antecedent cabinet; and in this respect the profession of forming a go-

\* We here allude in particular to his Majesty's former admission of Mr. Fox into power, and also to his recognition of American independence. When Mr. Adams, the first envoy from the United States of America, obtained his introductory audience, he was received by his Majesty with the most gracious affability.—"Sir," said the king, "I was the last man in the kingdom to consent to the independence of America; but now it is granted, I shall be the last man in the world to sanction a violation of it." Mr. Adams was much affected. This dignified language constituted a striking refutation of many of those calumnies against his Majesty, which had been propagated in America.

vernment on the broadest basis seems not to have been fulfilled. It moreover appears that the removals which have taken place in the inferior departments have been considerably greater than have been usual in the case of other changes of administration. The new ministers are as follows; those who compose the cabinet being marked thus (\*).

### TREASURY.

\*Lord Grenville.....First Lord.  
\*Lord H. Petty .....Chan. of the Excheq.  
Lord Althorpe ..... }  
Mr. Wickham ..... } Lords.  
Mr. Courtenay ..... }  
Mr. Vansittart..... } Secretaries.  
Mr. King..... }

\*Earl Fitzwilliam ....Presid. of the Council.  
\*Visc. Sidmouth .....Lord Privy Seal.

### SECRETARIES OF STATE.

\*Mr. Fox .....Foreign Department.  
Sir F. Vincent..... } Under Secretaries.  
General Walpole... }  
\*Earl Spencer .....Home Department.  
Mr. W. Wynne ... } Under Secretaries.  
Mr. Harrison..... }  
\*Mr. Windham .....Colonial Department.  
Sir G. Shee..... } Under Secretaries.  
Mr. Amytot..... }

\*Lord Erskine.....Lord Chancellor.

### ADMIRALTY.

\*Mr. Grey .....First Lord.  
Sir Ph. Stephens... }  
Admiral Markham }  
Sir C. Pole..... } Lords.  
Sir H. B. Neale.... }  
Lord W. Russel.... }  
Lord Kensington... }

\*Earl of Moira.....Mast. Gen. of Ord.  
Gen. Fitzpatrick.....Secretary at War.

Mr. Sheridan .....Treas. of the Navy.  
 Duke of Bedford.....Ld. Lieut. of Ireland.  
 Mr. Elliot ..... Secretary to Do.

## BOARD OF CONTROUL.

Lord Minto,            Lord Spencer,  
 Mr. Windham,        Mr. Fox.  
 Lord Grenville,      Lord H. Petty.  
 Lord Morpeth,        Mr. H. Addington.  
 Mr. Sullivan.

Earl Buckinghamshire, } Joint Postmasters.  
 Earl Carysfort ..... }  
 Lord Auckland..... Pres. Board of Trade.  
 Earl Temple..... Vice President ditto.  
 Earl Temple..... } Joint Paymasters of  
 Lord J. Townshend } the Forces.  
 Earl of Carnarvon.... Master of the Horse.  
 Lord C. Spencer..... Master of the Mint.  
 Earl of Albemarle... Master of Stag Hounds.  
 Lord Ossulston..... Treas. of Household.  
 Earl of Derby..... } Chancellor of the Du-  
                               } chy of Lancaster.  
 Lord St. John..... } Captain of Band of  
                               } Gent. Pensioners.  
 Lord Rt. Spencer..... Surv. of Crown Lands.  
 Mr. Bond..... Judge Advocate.  
 Mr. Pigott ..... Attorney General.  
 Mr. Romilly..... Solicitor General.  
 Mr. Adam..... } Chancellor of the D.  
                               } of Cornwall.  
 Mr. Garrow..... } Attorney General to  
                               } his Royal Highness  
                               } the Prince of Wales.  
 Lord Ellenborough has a seat in the Cabinet.

We apprehend that the changes in some of the law departments, and also the introduction of the party of Lord St. Vincent into the Admiralty, are the parts of this arrangement which will be the least satisfactory to the public.

The appointment of a military council which is to assist the Duke of York, who continues to be Commander in Chief without having a seat in the cabinet, is consistent with the former professions of some of the present ministry, and will unquestionably be gratifying to the nation. In a moment like the present, every measure which may contribute to the more effectual defence of the country will obtain the public applause; and all improper delicacy ought to yield to higher considerations. His Majesty has given another proof of the predominance of his regard to the public good over every private and natural feeling, by acquiescing, after only a short suspense, in this part of the arrangement.

The appointment of Lord Ellenborough, Chief Justice of the Court of King's Bench to a seat in the Cabinet, has excited some surprise, and is thought by many jealous

guardians of the constitution, and as we conceive not without reason, to be a conjunction of two employments which are incompatible.

In forming our estimate of the present ministry, we are disposed to allow that they undoubtedly comprize the principal talents of the country: and if, in making this admission, we seem to reflect on the preceding administration, not one of whom, as we have already noticed, has any place in the cabinet, we do but the more exalt the stupendous talents of Mr. Pitt, who undoubtedly communicated to those with whom he was associated, a degree of reputation and strength, which rendered that ministry, while Mr. Pitt's health and life remained, by no means incompetent to the administration of the affairs of this great country.

That his death should issue in the total exclusion of his colleagues from office, and that the succeeding ministry should nevertheless claim to be a combination of almost all that is great in parliament, and in the country, is a new proof of his transcendancy.

Some meetings have been called for the purpose of congratulating the king on the choice of his new ministry, and on the consequent prospects of the country. Under these auspices, it is now supposed by some, either that the war cannot fail to be vigorously carried on, or that a peace will be procured which shall be at once safe and honourable\*.

We entertain upon this subject somewhat less sanguine expectations. The difficulties in which we are involved arise, as we think, more out of the times in which we live, than out of the fault of this or that administration, although there may be ground for the praise or the censure of some of the various acts of government. Though accustomed to regard with no small degree of jealousy the principles of some of the individuals who form the new ministry, we are desirous, nevertheless, of exercising towards them, and of claiming on their behalf, the same candid construction of their measures, which we demanded for the last. And we would warn our countrymen, in the outset, against indulging any expectation of being relieved from great burdens as well as great exertions. Even the best peace which we can reasonably hope to attain must be insecure and questionable,

\* See the debates and resolutions of the Common Council of the City of London.

and is likely to be maintained only by an expence little inferior to that of our war establishment. It has been the general practice of those who have constituted the opposition party in parliament, to exaggerate the distresses of the country, to refer them too exclusively to the fault of government, and to excite expectation of a greater improvement in our affairs, in the case of *their* succeeding to power, than events have warranted.

When the ministry of Lord North was overthrown, an immediate peace was deemed likely to follow. But the new ministry knocked at the door of almost every cabinet on the Continent, without effecting their purpose. And it was reserved for the succeeding administration, of the Earl of Shelburne and Mr. Pitt, to make peace; a peace which Lord North and Mr. Fox united in condemning as inadequate.

Much disappointment also took place in respect to the reform of parliament, and of the various departments of the state. Some laws indeed were passed for the limitation of the influence of the crown, which we believe to have been beneficial: but they fell remarkably short both of the claims of our reformers, and of the first intentions and professions of the very movers. That one ministry differs less from another than is commonly supposed, in respect at least to the general principles of government, was also soon afterwards indicated in the clearest manner by the union of the two most adverse parties in the country, that of Lord North and Mr. Fox, who, after appearing to the nation to be the very antipodes to each other, met in the same cabinet.

A new coalition has now been formed, and it consists, somewhat in like manner, of men heretofore the most adverse to each other. We are persuaded that the public opinion of our political parties is much lowered by these combinations.

We are willing at the same time to hope for some advantages from the present union of influence and of talents. Let us not however be entirely blind either to the evils which may result from the heterogeneous nature of some at least of the materials out of which this ministry is composed: and above all let us not imagine that it is in their power to change the present state of things upon the Continent; to induce Bonaparte to forego his ambitious projects against the greatness and independence of Britain; or to provide otherwise than by new burthens and new

exertions for the safety of the empire. Bonaparte will not be charmed into submission by the name of a Fox or terrified into it by that of a Grenville or a Windham. He knows his own strength, and we fear that he may be disposed to make a farther trial of it, without sacrifices and concessions on our part, which, while they procured for us the delusive semblance of a peace, would only serve to render our destruction more speedy and inevitable.

Our new government, as we trust, will act a wise and manly part: they will call forth the resources and the energies of the people: they will greatly extend our measures of defence, as we may presume Mr. Pitt would also have done: and they will continue vigorously to employ that immense maritime power, with which providence has blessed us, not only in turning the tide of war from our own shores, but in reducing the immense resources of our formidable enemy.

The nation also we trust will have reason to perceive that no means are left untried for extricating us out of our difficulties; and they will consent, from a clear conviction of its necessity to bear that heavy pressure which must be brought upon them. The disaffected, whether in this country, or in Ireland, will be convinced that they have no party in the parliament of the united kingdom favourable to their views: and the tone of those who have heretofore been thought by many, to have too much countenanced the spirit of discontent and faction, will no doubt be such as becomes the ministers of the state.

The chief hope however which can reasonably be entertained in favour of our country must always arise from the virtues rather than the talents of our rulers; though the latter are the too common object of idolatry. A fair and honourable conduct towards our allies; a faithful and close attention in every department of government to the laborious duties of their respective offices; a selection of men according to their merit, and not according either to court favour or their influence in a party, a point of supreme importance in the command of our fleets and armies; and a paramount regard to the religious and moral interests of the nation in the concerns both of the executive government and of the legislature:—these appear to us to be the highest recommendations of a ministry; and they imply much more of uprightness and integrity than of intellectual endowment.

But it is not to the virtues of the *administration* only that we must look for the preservation of the empire. General corruption will always be the source both of parliamentary and ministerial corruption. Are the people selfish, void of public spirit, complaining, factious, and unreasonable? The ministers in such case can hardly fail to partake in the common infection, and are tempted to employ corrupt means of governing so corrupt a people. The parliament also is then placed under the necessity of taking various measures which infringe on liberty for the sake of preserving its own authority, and the general principles of the constitution. Are the people on the other hand loyal, sober, industrious, patriotic, at peace among themselves, and united in sentiment against the common enemy? How easy is it for almost any ministry to direct the efforts of such a nation! How nearly certain must be the success of such a people against the armies of a profligate invader, and how confidently, moreover, may they expect that the blessing of heaven will crown their efforts. So true is it according to the language of the prophet, that righteousness exalteth a nation, but sin is the ruin of many people.

There is one point of view, yet unnoticed, in which we are disposed to contemplate with hope the accession of the new ministry to power: we allude to the abolition of the Slave Trade. The majority of the leading men in the present administration have pledged themselves to the prosecution of the measure. On this question Mr. Fox has thus expressed himself. "Any gentleman, who after a full knowledge of the subject, can avow himself an abetter of the shameful traffic in human flesh, it can only be either from some *hardness of heart*, or some such *difficulty of understanding* as I really know not how to account for."—"The cause of abolition," he remarked on another occasion, "being a cause of *justice*, it is one in which I cannot admit of any compromise; for *there can be no compromise between justice and injustice*."—"Upon the whole, I shall give my opinion of this traffic in a very few words. I believe it to be *impolitic*. I know it to be *inhuman*. I am certain it is *unjust*."—"Even if the objects of it were brute animals, no *humane* man could expose them to be treated with such wanton cruelty. If the merchandize were totally inanimate, no *honest* man could support a trade founded upon such principles of in-

justice. Upon these grounds there is every necessity for putting an immediate end to it."—"Let us therefore this night act the part which will do us honour: let us vote for bringing in a bill for the abolition. If we fail, I have only to express my gratitude to the honourable gentleman (Mr. Wilberforce) for the part he has taken. He does not need my exhortation to persist. But this I will declare, that whether we vote in a small minority, or in a large one, *WE NEVER WILL GIVE UP THE POINT. Whether in this house or out of this house; in whatsoever situation I may ever be; as long as I have a voice to speak; THIS QUESTION SHALL NEVER HAVE AN END.* If it were possible that the honourable gentleman could entertain the idea of abandoning it, I would not."—"We who think that these things are not merely *impolitic*, but *inhuman*, and *unjust*; that they are not of the nature of *trade*, but that they are *crimes which stain the honour of the country*: WE, SIR, WILL NEVER RELAX OUR EFFORTS." On every subsequent discussion of this momentous question, the language of Mr. Fox has been equally decided; nor does there appear the least ground to question his sincerity. Lord Grenville, whenever he has had an opportunity of expressing his sentiments, has manifested an hostility no less marked and determined to this detestable commerce. "No advantage," he has declared, "which individuals or the public can derive from the continuance of the slave trade shall ever induce me to give it my approbation, or to consider it in any other light than a system, not only of injustice and inhumanity, but of fraud, robbery, and murder." Other members of the Cabinet, as Lord Spencer, Lord H. Petty, and Mr. Grey, have declared themselves on the same side in this question. And although there may be parts of the new ministerial arrangements which appear somewhat inauspicious: although moreover we have learned, especially in this question, to moderate our expectations from man, and to look for a solution of its difficulties to a higher interference than even that of a British legislature; we nevertheless indulge a hope that some effectual remedy will at length be applied to this enormous evil: an evil, our wilful continuance of which seems to exclude a rational and well founded reliance on the divine blessing and favour. If it be true, as has already been said, that it is *righteousness* which exalteth a nation, then what

reasonable expectation can *Christians* entertain that the Almighty will bless our efforts, while the Slave Trade, that greatest practical evil which ever has afflicted the human race, that compound of all that is base, fraudulent, and inhuman, is retained and cherished by us.

#### PARLIAMENTARY PROCEEDINGS.

Little business of moment has come before Parliament during the present month, in consequence of the changes of Government, and the delay necessarily caused by the re-election of the new ministers.

Thanks have been voted to our naval commanders, who distinguished themselves by the late victories, and to the officers and men who served under them. A monument in St. Paul's was voted to the memory of Lord Nelson, and it was stated at the same time to be his Majesty's intention to settle £.2000 per annum on the widow of Lord Nelson, and to appropriate the sum of £.200,000 to the purchase of an estate to be attached to the title of Earl Nelson.

We mentioned in our last, that a resolution was carried in the House of Commons for an address to his Majesty, praying that the remains of Mr. Pitt might be interred at the public charge, and that a monument might be erected to his memory in Westminster Abbey, "having an inscription expressive of the national regret at the loss of that excellent statesman." An address to his Majesty was afterwards moved in the House, to issue the sum of £.40,000 for the purpose of paying Mr. Pitt's debts, which passed unanimously.

The treaties and other explanatory papers, which have been laid before Parliament by his Majesty, have thrown much light on the causes which have led to the late disasters on the Continent; and have tended to fix on the Austrian Cabinet the charges of gross improvidence and mismanagement, and of a violation, in the conduct of the war, of her engagements to this country and to Russia, particularly in the unfortunate advance of General Mack's army into Suabia. To these causes, on which our limits forbid us at present to enlarge, may be immediately referred the suddenness at least of the ruin which has overwhelmed that power.

The following estimates have been voted viz. £.1,193,105 for 134,437 men for general service for three months; £.505,037 for the troops employed abroad; and

£.617,584 for the militia of the United Kingdom.

A resolution has passed for raising the sum of five millions by Exchequer bills.

The Committee appointed to try the merits of the Middlesex election have reported that "*G. B. Mainwaring, Esq.* was duly elected and ought to have been returned."

A bill has passed both houses and received the Royal assent, for enabling Lord Grenville to retain the office of Auditor of the Exchequer while he holds the office of First Lord of the Treasury, appointing a deputy to discharge the duties of the former office, who should be responsible for their due discharge, and who should not be removable by Lord Grenville. This act has caused some dissatisfaction in the public mind.

A French squadron, bound as is supposed to the West Indies, fell in with part of the outward bound West India fleet in lat. 36. long. 23. and is supposed to have captured six or seven ships.

No farther account has yet been received of the various French squadrons which are out of port.

The public funeral of the Right Hon. W. Pitt took place on the 22d inst. The ceremony was conducted in a very solemn and affecting manner. But the nation pays him a nobler homage than that of any pageant or procession, however splendid. His grave is watered with the tears of his countrymen, who feel that, agreeably to the words used in pronouncing the style of the deceased, *Non sibi sed patriæ vixit.*

#### DOMESTIC INTELLIGENCE.

Sir John Newport is appointed Chancellor of the Exchequer for Ireland.

The following persons have been raised to the peerage of the United Kingdom, viz. Thomas Anson, Esq. created Viscount Anson; the Marquis of Sligo created Baron Monteagle; the Earl of Eglinton created Baron Ardrossan; the Earl of Lauderdale created Baron Lauderdale; the Earl of Granard created Baron Granard; John Crewe, Esq. created Baron Crewe; William Lygon, Esq. created Baron Beauchamp; and the Hon. Thomas Erskine created Baron Erskine.

Viscounts Gosford, Oxmantown, Somerton, and Charleville, have respectively been created Earls of Ireland, by the titles of Gosford, Ross, Normanton, and Charleville, and P. J. Thellusson, Esq. has been created a peer of Ireland, by the title of Baron Rensdlesham.

## ECCLESIASTICAL PREFERMENTS.

Rev. John Ward, M. A. rector of Stoke Ash, Occold R. Suffolk.

Rev. F. Palmer, Combyne R. Devon.

Rev. William Aldrich, elected to St. Mary Elms perpetual curacy, Ipswich, *vice* Edge, dec.

Rev. B. W. Salmon, rector of Caistor, next Great Yarmouth, Thrigby, R. Norfolk.

Rev. R. Llewellyn, M. A. Tolesbury living, near Colchester, Essex.

Rev. J. Banks Jenkinson, B. A. Hawkesbury V. co. Gloucester.

Rev. T. Frere, M. A. Finningham R. co. Suffolk.

Rev. T. Tordiffe, Holcombe R. Oxon.

Rev. Edward Bogges, M. A. Hasketon R. co. Suffolk.

Rev. Michael Thomas Becher, M. A. master of the grammar-school in Bury, Wotton-Wawen V. co. Warwick, *vice* Gaches, dec.

Rev. Richard Williams, M. A. rector of Great Houghton, co. Northampton, of Markfield, co. Leicester, and vicar of Puddington, co. Bedford, to the prebend of Longford-Manor, in Lincoln cathedral.

Rev. Thomas Theophilus Humphries, M. A. Baldock R. Herts.

Rev. Richard Lloyd, St. Dunstan in the West V. London, *vice* Williamson, resigned.

Rev. Robert Hales, M. A. Hemisby V. co. Norfolk.

Rev. Dickins Haslewood, M. A. Aycliffe V. co. Durham.

Rev. John Forster, of Newcastle, Ryther R. co. York.

Rev. John Francis Stuart, M. A. Market-Weston R. co. Suffolk.

Rev. T. Williams, M. A. Weybread V. co. Oxford.

Rev. John Edge, B. A. Naughton R. co. Suffolk.

Rev. J. Carr, M. A. of Leeds, rector of Great Oakley, Essex, to a prebendal stall in Hereford cathedral.

Rev. John Knipe, M. A. Charlton-upon-Otmoor R. co. Oxford, *vice* Fothergill, dec.

Rev. Wm. Wood, M. A. of Woodthorpe, to be minister of St. John's, Wakefield.

Rev. Charles Wedge, B. A. Borough-Green R. co. Cambridge.

## OBITUARY.

A FINE child, upwards of two years old, belonging to Mr. Blenheim, of Bond-street, being at nurse at Blackheath, fell into a well in the garden, and was drowned, it having no cover or fence. The father and mother, on the day before Christmas-day, when visiting the child, foresaw the danger, took dimensions for a cover, and sent it by the coach on the 26th, but the accident had happened before its arrival.

Burnt to death, Mrs. Gooch, of Sloane-square, mother to the Lady of the Bishop of Bath and Wells.

At Cawthorne, near Barnsley, in her 18th year, Martha Mellor, who was shot by Samuel Ibbotson, a boy 12 years old. Having gone into the house where the girl was, he took up a gun, but was desired to lay it down immediately, which he did; but shortly afterwards took it up again, and, seeing the girl in another room, said he would shoot her, which he immediately did.

Rev. Matthew Thompson, rector of Bradfield and Mistley, Essex, and in the commission of the peace for that county. He was invited, with a party, to dine with Col. Rigby, at Mistley; when the company were informed that dinner was ready, Mr. Thompson, in the act of rising to go into the dining-room, fell down, and expired immediately, leaving a wife and 11 children to lament his sudden departure.

During the funeral procession of Lord Nelson's remains on the river, a lady of the name of Bayne, was so affected at the scene, that she fell into hysterics, and died in a few minutes.

Aged 70, of a mortification in his foot, occasioned by cutting a toe-nail to the quick, Mr. Abraham Parkinson of Leeds, formerly a liquor merchant, but had retired from business.

Mr. Houghton, shoemaker, at Bury St. Edmund's. He was in apparent good health, chopping a faggot, the same after-

noon, when he accidentally cut one of his fingers, and, on his wife's expressing a wish to dress it, he said, "Never mind, my dear; what is this wound compared to Lord Nelson's?" and immediately fell down in an apoplectic fit, from which he never recovered to utter another sentence.

At Ashe, near Basingstoke, Hants. aged 60, the Rev. George Lefroy, rector of that parish, and of Compton, Surrey.

At Fern-house, Wilts, the seat of Thomas Grove, Esq. Miss Mary Anne Grove, his fourth daughter, a fine young lady, aged 13. By some accident, her muslin dress caught fire, when there was no one in the apartment with her except a younger sister, who was incapable of assisting her. Terrified by her alarming situation, Miss G. ran out of the house; but, unfortunately, no one was at that instant on the spot; and when she again en-

tered, and flew to an apartment in which Mr. Bankes of Salisbury was on business, she was entirely enveloped in flames; and though Mr. B. used every exertion, with the assistance of two servants, to extinguish them, and were much burnt, their efforts were unavailing, till her clothes were nearly consumed. She bore her sufferings with fortitude and resignation till she was happily released from them by death.

In the prime of life, in consequence of a severe wound by an accident from his thrashing-mill, which caught his hand, tore off his arm, and fractured the opposite collar-bone, Thomas Whittington, Esq. of Hamswell-house, near Bath.

Mrs. Ramsay, wife of Mr. William R. of Belfast, in Ireland. Her death was occasioned by taking a large quantity of laudanum in mistake.

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## ANSWERS TO CORRESPONDENTS.

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WE beg to inform JOHN, that the first volumes of our work are reprinting. Notice will be given when they are ready for publication.

The letters sent by R. J. are under consideration; also B; J. P. T.; and FIDELIO. Z.; S; A PLAIN HONEST MAN; C. L.; and JOHANNENSIS are received, and will appear. C. B. L.'s purpose has been anticipated.

ANTIVENOM; A. D.; and TRISTIS, have been received.

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## ERRATUM.

### LAST NUMBER.

Page 65, col. 1. last line but one, for *York* read *London*.